

W. J. Porter
Oct. 30, 1844

PRINCIPLES
OF
FAITH & GOOD
CONSCIENCE;
DIGESTED
Into a Catechetical Forme:

By *William Lyford*, Bachelaur of Divinity,
and Minister of Gods word at *Sher-*
borne in Dorsetshire.

*That the Soule bee without knowledge, is not
good, Prov. 19.2.*

*If thou wilt apply thine heart to understand-
ing, if thou criest after knowledge, then thou
shalt understand the fear of the Lord. Prov.
2.3.5.*

*Thou shalt teach them diligently unto thy chil-
dren, Deut. 6.7.*

Printed by *T. Harper*, and are to be sold by
P. Nevil, at the Gun in Ivy lane. 1642.

PRINCIPLES

OF FAITH & GOOD

CONSCIENCE

DIGESTED

IN TWO PARTS: THE FIRST

OF THE NATURE AND EXTENT OF THE DIVINE
REVELATION: THE SECOND OF THE
MANNER AND MEANS OF OBTAINING IT.

BY JOHN CALVIN, BISHOP OF GENÈVE.

TRANSLATED BY JAMES CALVIN, D.D.

IN TWO VOLUMES. THE FIRST

OF THE NATURE AND EXTENT OF THE DIVINE


REVELATION: THE SECOND OF THE

MANNER AND MEANS OF OBTAINING IT.

LONDON: Printed by J. Sturges, at the



Advertisements touching
the use and purpose of this
Booke, to my people.

1.  Here bee two parts
of a Ministers Office that undertakes
the instruction of
Gods people: the one, to deliver
sufficient matter of distinct
knowledge unto Christian faith:
The other, to lay downe, and di-
ligently to inculcate Principles of
sanctification, whereby a Christi-
an may bee directed in point of
duty and holy life, and enabled to
discerne between the state of Na-

An advertisement

ture and the state of Grace. Both these I have endeavoured; the former, by drawing out the generall heads of Christian doctrine into particulars: the latter, by laying downe trials and principles of sanctification and holy practice.

2. I intend this Booke for the instruction of those that are to be admitted to the Lords Supper, wherein they shall bee publickly exercised three yeares: the two former yeares to be hearers, and the last yeare to bee answerers in it. In which time it is hoped, that the meaneest capacity will bee able to attaine the sense and understanding of the matter. And when they

To the Reader.

they have been thus diligently instructed, and the Congregation satisfied of their competent knowledge in the doctrine of Christ; then upon a day appointed for their admission to the Lords Supper, the said Catechumenes (upon their owne motion and desire to bee admitted) shall make profession of their faith and repentance, *Ezek. 20. 37.* and in their own names, and with their owne mouthes undertake that covenant of Faith and Obedience unto Christ, which at Baptisme we all entred into, and stand bound to performe.

3. I have prepared a severall Chapter for every weeke of the

A 3

yeare,

An Advertisement

year, and endeavoured to make the answers as weighty and perspicuous as I could; both which, as I conceive, will be more delightful and profitable to the learner. To every answer I cause them to read the proofes, one or more, as the time & matter requires; within three quarters of an houre each Chapter will be dispatched: if any thing bee more lightly passed over one time, it may bee more largely insisted on the next.

4. The number and length of questions will not be burdensome to them that bee long exercised therein. The answers themselves are not long, if you observe that they end where this marke [be-
ginneeth ;

To the Reader.

ginneeth; and that all that is included within this mark [] is added for explication, & not to load the memory. And if you expresse the sense of the answer in other words of your owne, the answer will bee the better accepted.

5. There is some repetition of the same matter in the doctrine of justification by faith, the Offices of Christ, the difference betwixt the Law and the Gospel, which was not an oversight, but of purpose the better to root those main points in weake understandings.

6. This training up of your children and servants in a forme of wholesome words, will, I hope, through Gods blessing, bee a

An advertisement

meanes to prevent that grosse ignorance in them, which now reignes in aged people. The like fruit may bee hoped in the free Grammar Schoole. The Lord grant you to grow in grace, and in the knowledg of our Lord and Saviour Iesus Christ, that both he that soweth and he that reapeth, may rejoyce together; and when we shall be parted by death, may have a joyfull and happy meeting in heaven, and bee united to our blessed and glorious head for evermore. *Amen.*

The



The Contents of the severall Chapters.

- Cap. 1. **O**F the certainty of holy Scripture of the state of innocency, and the covenant of Nature.
- Cap. 2. Of the fall of man, and his sinfull state, of the staine and guilt and punishment of sin.
- Cap. 3. 4. Of the differences and degrees of sin, of originall sin, sins of knowledge and ignorance, of infirmity and presumption of reigning sinne, and sin against the Holy Ghost.
- Cap. 5. Arguments to convince carnall persons that they bee under the curse, no better then nature made them.
- Cap. 6. Of the covenant of Grace, the difference betweene the Old and
New

The Contents.

*New Testament; the manner how
Christ and Faith doe justifie.*

Cap. 7. *Of the promises made to Christ
the Mediator.*

Cap. 8. *Of Christ offered to sinners as yet
unconverted, and the ground of a
sinners going to Christ.*

Cap. 9. *Of Gods promises to beleewers,
promises to the weak, the doub-
ting, the lapsed Christian &c.*

Cap. 10. *Of the wonderfull person of the
Mediator, God and Man, and
the benefit flowing from the per-
sonall union.*

Cap. 11. *Of Christs Priestly Office, and
the parts thereof, viz. Satisfa-
ction and Intercession.*

Cap. 12. *Of the Kingly and Prophetick
Offices of Christ.*

Cap. 13. *Who are in covenant with God,
signes of true faith and repen-
tance.*

Cap. 14. *Of mans uprightnesse, the signes
and benefit thereof.*

Cap.

The Contents.

Cap. 15. Of the Nature and Properties of God.

Cap. 16. Of creation and providence whereby God guideth and supporteth all things, good and evil, great and small.

Cap. 17. Of faith in Iesus Christ, his Titles and Dominion.

Cap. 18. Of the incarnation of the Son of God, & manner of his conception.

Cap. 19. Of Christs sufferings, the extent and value thereof.

Cap. 20. Of Christs exaltation to Gods right hand, and what he doth there for us.

Cap. 21. Of the last judgement, and of faith in the Holy Ghost.

Cap. 22. Of the Church of God, militant, triumphant, of inward and outward calling, signes of the true Church.

Cap. 23. Of the communion of Saints with Christ the Head, and one with another, the bonds and fruits of that communion.

Cap.

The Contents.

- Cap. 24. Of forgivenesse of finnes, the cause and effects thereof.
- Cap. 25. Of the state of the dead, and everlasting life for whom it is prepared.
- Cap. 26. The first office of faith to justify; how faith is wrought by the Gospell.
- Cap. 27. The second office of faith to purifie the heart: of the first maine end and use of the morall Law, scil. to drive unto Christ, and how thats done.
- Cap. 28. Of the second principall end of the morall Law, of the properties of true obedience; of works before and after regeneration, and their inability to save.
- Cap. 29. Of the first Commandement, Idolatry, superstition, &c.
- Cap. 30. Of the second Commandement, of Images of God or the creature for religious use, no testimony of reverence to be given to them of wil-worship, of the parts of Gods

The Contents.

Gods worship and the right manner of performing the same.

Cap. 31. *Of taking Gods name in vaine, in, or without an oath; of conditions of a lawfull vow and oath.*

Cap. 32. *Of the Sabbath day, the institution, change and celebration, the duties for sanctifying of the rest.*

Cap. 33. *Duties of Parents and children.*

Cap. 34. *Duties of Masters and Servants, of Rulers and Subjects.*

Cap. 35. *Duties of Husband and Wife.*

Cap. 36. *Of murther in the heart, tongue, gesture &c.*

Cap. 37. *Of adultery in the heart, tongue, gesture. &c.*

Cap. 38. *Of theft, oppression, restitution.*

Cap. 39. *Of Truth and falshood in our words, kinds of lying, dissimulation, of defending ones good name.*

Cap. 40. *Of concupiscence and first motions to evill; how evill thoughts not consented unto, be sinfull.*

How

The Contents.

How it may bee discovered whether euill thoughts doe arise from our owne corrupt hearts, or from Satan.

Cap. 41. *Of the meanes of working and encreasing Grace: How to heare the word of God to our comfort and salvation.*

Cap. 42. *Of Prayer, what it is, to whom and for whom to bee made: Of prayer in the Spirit, and other conditions required in an acceptable prayer.*

Cap. 43. *Of the Lords Prayer, of sanctifying Gods Name.*

Cap. 44. *Of Christs spirituall Kingdome, and doing Gods will.*

Cap. 45. *Of our daily bread; what it is, and how given.*

Cap. 46. *Of forgivenesse of sinnes, what it is, to whom granted; signs that we forgive others.*

Cap. 47. *Of Temptations; how God is said to lead into temptation: of right manner of giving praise to God.*

Cap.

The Contents.

Cap. 48. Of right use, and abuse of the Lords prayer; of stinted prayer, of the Spirit of prayer, how to judge whether our prayers be heard.

Cap. 49. Of the scales of the covenant: How the Spirit doth scale and witnesse with our spirits: Of the nature, author and efficacy of the sacraments in generall.

Cap. 50. Of Baptisme; what it is to bee baptised in the Name of the Father, Sonne and Holy Ghost: Of baptising of Infants, and the benefit of baptisme to them.

Cap. 51. Of the Lords Supper: Of transubstantiation and the reall presence: Of the sacrifice of the Masse, and of the true use and end of the Lords Supper.

Cap. 52. Of right participation of the Lords Supper, what we must do before we come, when wee bee there, and after wee have received, how to finde that wee have

The Contents.

have received a right & Of re-
ceiving in mixt congregation.

An Appendix unfolding certaine
terms used in Sermons and Eng-
lish Bookes.





CAP. I.

*Of the state of Man by Creation, and of the
Covenant of Nature.*



What should be the first and
great care of every man in
this world?

Ans. To (a) know God
betimes, to serve him a-
right, and to (b) provide for the eternall
salvation of our poore soules. (a) *Eccel.*
12.1. 1 *Chron.* 28.9. (b) *Luc.* 10. 42.
Iohn 6.27. *Esa.* 55.2. 1 *Tim.* 6.18.19.

2. What is mans chiefeſt happineſſe
in this world?

A. To enjoy God by faith, to know
our ſelves to be in his favour, and how to
pleaſe him. [Without which wee are as

B

miferable

miserable as the Beasts.] *Eccl.* 2. 1, 11, 13
Eccl. 12. 13. *Matth.* 6. 33. *Matth.* 16. 26.
1 Cor. 15. 19. *Eph.* 2. 12. *Rom.* 3. 2.

Q. How shall a man attaine to this true happinesse?

A. By the Scriptures which testifie of God and Christ. *Ioh.* 5. 39. 46. *Luke* 16. 29. 31. *Ioh.* 14. 6.

Q. How are we assured that the Scripture is Gods Word?

A. Not onely by the Testimony of the Church which cannot universally deceive, but especially by the Testimony of the Spirit working strange and supernaturall effects in us by the Word, giving us such joy, contentment and satisfaction touching spirituall and eternall things, by way of taste and feeling, as is not possible for humane reason to doe: *Ioh.* 4. 42. *Ioh.* 6. 68, 69. *1 Thes.* 1. 5. *2 Pet.* 1. 18. 21.

Q. What be those heads of Christian Doctrine delivered in Scripture, the knowledge whereof maketh us happy?

A. There be three generall heads of it.

it. First, the Doctrine of mans creation, and state of innocency. Secondly, of the fall and misery of man. Thirdly, of mans redemption by Jesus Christ: [These three bring us to Humiliation, Justification and Sanctification.]

Q. God in the beginning created *Adam* and *Eve*, in what state did hee make them ?

A. God made them upright after his owne likenesse, (i) in an holy and happy estate free from sin and misery. *Gen. 1. 27. Col. 3. 10. Eccles. 7. 29.*

Q. Wherein consisted the Image of God, in which man was created ?

A. It stood in two things. First, in that Dominion, Honour and Excellency which *Adam* had over the creatures. *Gen. 1. 26. Gen. 2. 20. Gen. 9. 6.* [This was externall.]

Q. Wherein chiefly did that Image of God consist ?

A. In Holinesse and Righteousnesse, wherein man was like unto God himself, their whole soules and bodies being

filled with the fulnesse of Grace. *Ephe.*
4.24.

Q. Then if *Adam* had not sinned, he should not have died?

A. No: For death came in by sin, as the wages of it. *Rom.* 5.12. *Gen.* 2.17.

Q. Also if he had continued upright, hee should have beene saved without the helpe of a Mediator.

A. It is true, for so God covenanted with him, and in token thereof gave him to eat of the tree of Life. *Gen.* 2.9.16. *Gen.* 3.22.24.

Q. Declare more plainly the covenant made with *Adam* before he fell.

A. It was a covenant of workes, wherein life was promised upon condition of his continuing without sin in perfect obedience. *Rom.* 10.5. *Gal.* 3.12. *Rev.* 22.12.

Q. But could *Adam* at that time have beene saved by his own inherent righteousness?

A. Yes: For *Adam* was the Son of God, perfect in holinesse and righteousness

ness and heire of Heaven, even as the holy Angels are. *Luke 3. 38. Gen. 1. 27.*
31.

Q. Can any man since the fall, bee saved by that covenant?

A. No: Because all have sinned and come short of the glory of God, and therefore must looke for salvation in another (i) in Christ Jesus. *Rom. 3. 23. Rom. 8. 3. Heb. 8. 8. Gal. 3. 10.*

Q. Must any bee judged by that covenant (i) stand or fall by it?

A. Yes, all the world by the Law of their creation, are bound to be holy and ~~and~~ perfect as God made them at first, & must be judged according to that covenant, unlesse they come to be in Christ. *Gal. 4. 5. Rom. 3. 9. 19. Job. 16. 9.*

Q. Then all that know not Christ be in an ill case.

A. They be so, they have nothing to plead for themselves before the judgement of God [nothing to stand between the justice of God and their sins.] *Eph. 2. 12. Acts 14. 16.*



CAP. II.

Of the fall of man and his sinfull state.

Q. **H**OW came sin into the world,
seeing God made man up-
right.

A. By the first sinne of *Adam* and
Eve, who being deceived by the Ser-
pent, did eat of the forbidden fruit. *Gen.*
2.17. 2 Cor. 11.3. Gen. 3.3.4. Rom. 5.
12.19.

Q. How did sinne come upon all by
that one man?

A. Two manner of waies. First, by
imputation, the Lord in justice imputing
the guilt of that first sinne to all his po-
sterity. *Rom. 5. 13, 14, 19. 1 Cor. 15.*
22.

[In *Adam* all die, (i) the sentence of
death was was passed on all in *Adam*
when as yet there were no more men in
the

the world. 1 *Cor.* 15. 45, 47. There were two head men by whom all fall and rise: *Adam* was the head of the covenant of Nature, if hee had stood, none of us had fallen: And so Christ is the head of the covenant of Grace, if he bee not risen, we cannot rise, we rise or fall with him, vers. 16, 17. As the Righteousnesse of Christ is to imputed them that be of Christ by spirituall regeneration. (*Esay* 53. 10. He is our Father by spirituall generation.) So is the sinne of *Adam* imputed to all that come of him by naturall generation.]

Q. But doth it stand with the justice of God so to doe?

A. Yes, because we were in his loines when he sinned, we were part of *Adam*. [As the children of bondmen are bondmen; the children of a Traitor are tainted in blood, till they be restored in blood, so it was with us, our Father became a slave, and such are we his children, till Christ make us free: *Adams* sinne was the sinne of mankind, hee

stained and corrupted our Nature. *Rom.*
5.12.

2. How secondly, did sin enter up-
on all by that one sin?

A. By propagation, the lump and
root of mankind being corrupted, so are
the branches. *Rom.* 11.16. *Gen.* 5.3. *Iob*
14.14. [with our nature he propagated
sin.]

2. What then is the state of every
one that is borne into the world?

A. Very miserable, and in no wise to
be rested in if ever we mean to be happy.

2. Why so?

A. By reason of sinne and wrath
whereunto from the birth we are all sub-
jected. [That which is of nature is com-
mon to the whole kinde, if thou bee a
man it is so with thee.] *Eph.* 2.3.

2. Is it a misery to be a sinner?

A. Yes: Sin makes us miserable and
nothing else: [Sicknesse, disgraces,
death, nor nothing can hurt were it not
for sinne, and nothing can make us hap-
py when sin lies at the doore.]

Lam.

Lam. 5.6. *Esay* 59.1, 2, 3. *Rom.* 8. 28.

35.

Q. What is there in sinne that makes one miserable?

A. Two things. First, the staine of sin. Secondly, and the guilt of sin. [The one makes us ugly creatures, the other accursed.]

Q. What meane you by the staine of sinne?

A. It is that filthinesse whereby the pretious soule being turned from God is defiled and become uncleane. *Matth.* 15. 20. *1 Cor.* 7.1. *Lam.* 1.26. [Every sinne leaves a spot upon the soule, even those finnes which men thinke they get credit by; as the Pox or Leprosie doth upon the body.]

Q. Is it such a matter to be a sinner, if there were no punishment to follow?

A. Yes, for two reasons. First, because the wretched soule hath lost his excellency, being deprived of the favour of God, and of supernaturall Graces which is the greatest losse of all. [When

the soule is become a filthy stye; then God departs; its worse to be a theefe, or a mad man then to be in prison; to be *Nebuchadnezzar* amongst Beasts, then *Daniel* in the Lions den; the privation of supernaturall good, is a supernaturall misery.] *Esay* 64.6. *Levit.* 26.30. *Rom.* 7.24. *Eph.* 2.1.

Q. Why secondly?

A. Because the sinner can doe nothing that is pleasing to God, the best things he doth, God abhors them all. *Esay* 1. 10. 15. *Hag.* 2. 13. 14. *Rom.* 8. 8. *Esay* 66. 3. *Prov.* 15.8. *Tit.* 1. 15. *Gen* 4.7. [Every thing is marred and defiled by them.]

Q. What is the guilt of sin?

A. It is that quality in sin by which we are bound over to answer Gods justice for offending his Law. [Though the act of murther or theft be past, yet the offender is liable to justice twenty or thirty yeares after, so doth sinne, it lies at the doore, it calls for vengeance as for its wages, &c.] *Gen.* 3. 9, 10. *Iam.* 1. 15. *Gen.*

Gen. 18. 20. Genes. 4. 10.

2. What bee the punishments every sin makes one lyable unto?

A. They bee three. 1. The sinner is in bondage, and subject unto wrath and feare all his life long: [Curled in his basket and store, all the sorrowes of this life are parts and steps to a greater death, his finnes are treasured up.] *Psal. 7. 11. Iohn 3. 36. Iob 27. 7, 14. Iob 15. 20. 21. Iob 20. 5. 11, 14. Heb. 2. 15. Deut. 28. 15, 16, 17. Mal. 2. 2. Zach. 5. 2. Rom. 2. 5.*

2. What else?

A. 2. At his death he is stript of all his comforts, and the wretched soule is brought naked and singly to the barre of Gods justice: [The sinner while hee lived and flourished, was deceived and befooled, now death unbefooles thee, and makes thee see what a foole thou wert.] *Heb. 9. 27.*

2. What lastly is the punishment and misery that sin brings?

A. After death to be tormented with the Divell and his Angels for ever-
more

more. *Rev.* 21. 8. 2 *Thess.* 1. 9. 1 *Pet.* 3. 19. [This is the wofulnesse of a sinner once come to his place, and this misery is everlasting, unabatable, &c.]



C A P. III.

Of the differences and degrees of sin.

2. **W**Hat is sin?

A. It is any transgression or swerving from Gods holy Law and will, it is any declining from that Holinesse and uprightnesse wherein God at first did make man. *Rom.* 3. 23. *Rom.* 4. 15. 1 *Ioh.* 3. 4.

Sin is either } Originall,
 } or,
 } Actuell.

2. What is originall sin?

A. It is that hereditary guilt and corruption of our nature, wherewith through the

the disobedience of *Adam*, all his posterity, naturally descending from him, are involved, being subject to the wrath of God, and the power of sin, and void of all righteousness, (i) untoward and unable to doe any thing that is truly good, and prone to all manner of evill.

Q. Are all that bee borne into the world guilty of sin, and subject to Gods wrath?

A. Yes, by reason of *Adams* fall, by whom, and with whom wee all sinned. *1 Cor.* 15. 22. 49. *Rom.* 5. 12, 14, 15, 16.

Q. Are all likewise from the birth corrupted and defiled in their soules and bodies?

A. Yes wee are all of us an uncleane thing. *Eph.* 2. 1, 2, 3. *Psal.* 51. 5. *Iob* 14. 14. *Rom.* 7. 24.

Q. Are wee all borne into the world void of all goodnesse?

A. Yes, and till wee bee regenerated we cannot do any thing thats truly good [Being meere morall and naturall men.] *Rom.* 7. 18, 23, 24. *Iohn* 3. 6. *Eph.* 4. 18.

Q. Is

Q. Is this the condition of all that come of *Adam*?

A. Yes, of all, except Christ, and Christ is excepted, because he was conceived by the Holy Ghost. *Luc. 1. 35.*

Q. Why is this guilt and corruption called hereditary?

A. Because we have it by nature, before we know how to doe good or evill. *Esa. 1. 4. Mat. 3. 7.*

Q. You see what originall sin is, what is actuall sin?

A. Any thought, word, or deed in our owne persons against any part of Gods Law, together with any evill motion of our hearts before or after the consent of our will. *Rom. 7. 19. Iam. 1. 14.*

Actual l sins some } Omission,
be of } Commission.

Q. What is a sin of Omission?

A. It is to leave undone any duty which we are bound unto by Gods word or when we faile in the manner of doing the same. *Mat. 25. 35. 40. 2 Chron. 30. 18. 1 Chron. 15. 13. Esa. 1. 15. Esa 58. 3.*

Q. Whats

Q. Whats the danger of sins of Omission?

A. The servant that doth not his masters will shall be beaten. [Besides sins of Omission make way for sins of Commission.] *Luc. 12. 48. Jam. 4. 17. Mal. 1. 8.*

Q. What is sin of Commission?

A. To doe any thing which wee should not doe. [To doe contrary to that which is commanded or forbidden.] *1 Tim. 1. 9, 10. Levit. 26. 23. Ezek. 18.*

24

Againe sins be either of Ignorance, or Knowledge.

Q. What is sin of Ignorance?

A. When a body doth evill, and knowes it not. *1 Tim. 1. 13. Gen. 20. 6. Iohn 16. 2.*

Q. Is that a sin?

A. Yes: (a) Ignorance is it selfe a sin, it is a (b) cause of other sins, and sinnes (c) committed through ignorance are not thereby excusable. (a) *Hos. 4. 1. 14. 2 Thess.*

2 *Thess.* 1. 8. *Luc.* 12. 48. (b) *Eph.* 4. 18.
Hos. 4. 2. *Ier.* 5. 4. *Psal.* 14. 4. (c) *Psal.*
 19. 12. 2 *Pet.* 3. 5. *Iob* 21. 14. *Luc.* 23.
 34. *Prov.* 19. 2.

Q. What is sin of knowledge?

A. When wee goe against our owne
 knowledge in any thing: when we know
 to doe well, and doe it not. *Rom.* 1. 18.
 21. 23. *Rom.* 2. 21. 1 *King.* 15. 5. *Luc.* 12
 47. *Iam.* 4. 17.



C A P. IV.

Of the differences and degrees of sin.

A Gaine sins } Voluntary, or
 be either } Against ones will.

Q. What is voluntary sin?

A. When we sin of our owne accord,
 (i.) when sin proceeds from the disposi-
 tion and inclination of our hearts, with-
 out

out force of temptation. *Heb. 10.26.*
Ioh. 8 4 a. of his owne. *Rom. 6. 12.*

2 What is a sin involuntary, or against ones will?

A. When contrary to the bent and disposition of our hearts we be overtaken unadvisedly, or through force of temptation [when there is no liking nor allowance of the evill which we fall into.]

Rom. 7 15 16, 19. Luc. 22. 33. 57.

2 What is a sin of infirmity?

A. When we be overtaken in some sin contrary to our desires, purpose and endeavours. *Gal. 5 17. Mat. 26. 33. Ioh. 13. 37. Rom 7. 21, 22 23.*

2 What say you of smaller sinnes, and sinnes to which wee are inclined by nature or custome, and sinnes into which men fall suddenly, Are they to be accounted sins of infirmity?

A. No, unlesse we can say, that the desire, bent, and purpose of hearts is against them [the least and suddenest distempers and failings, are reigning sinnes if they spring from a root within us, and

be excused, defended and made light off.] *Rom. 8.4. Rom. 6.16. 1 Sam. 15. 21.*

Q. What is a sin of presumption?

A. When a man will venture to doe evill upon a conceit that hee shall repent and doe well enough for all that. *Numb. 15.27.31. Deut. 29.19.*

Q. What is reigning sin?

A. When corruption remaines in us unmortified, there being not within us a principle of Grace set up against it. [So that the evill proceeds from an habit and disposition of the soule.] *Rom. 6.12. 14. 1 Ioh. 3.10. Rom. 8.2.*

Q. How may we judge of a reigning sinne?

A. Not by the grosse nesse or small nesse of it, nor yet by mens violence in sinning; but by the power and sway it hath in us, overbearing all motions and commands of the word that crosse it. [When we are led by any lust, or can plead for it, that is a reigning sin.] *2 Pet. 2.19. Ro. 8.6.13.14. Luc. 16.10.13.*

Q. What

Q. What is a signe that sinne reignes in one?

A. When it is not a burthen to him, but rather he is unwilling to heare of it, to be discovered or rep~~re~~^{re}ed. *Matth. 14.*

3.4.

Againe sin is either { Law, or
against the { Gospel.

Q. What is sin against the Law?

A. Any breach of any one of the ten Commandements. *Acts 14. 16. Rom. 2. 12. 14. Rom. 1. 28, 29.*

Q. When doe men sinne against the Gospel?

A. As many as reject and disobey the Gospel calling them to repent, and to beleeve in Jesus Christ for salvation, they sinne against the Gospel [and so do all that make bold to sinne because there is mercy in Christ.] *1 Ioh. 3. 23. Luc. 7. 30. Acts 13. 46. Acts 16. 31. Mar. 1. 4.*

Q. Infidelity then, and Impenitency be sins against the Gospel, what is the danger thereof?

A. Such persons must of necessity per-
C 2 rish,

rish, there being no helpe left for a man that rejects Christ [they sin against the remedy.] *Ioh. 3. 18. Luc. 13. 3. Iohn 16. 9. Ioh. 8. 24. 2 Cor. 12. 21. Mar. 16. 15, 16.*

Q. What is the sinne against the holy Ghost.

A. It is a [totall] renouncing of Christ, after some knowledge and taste of the good word of life. *Heb. 6. 4. 6. Heb. 10. 28, 29. Marke 3. 30.* [Ignorant persons, nor unbelievers, nor backsliders returning unto God, doe not sinne against the holy Ghost.]

Q. Why is this sinne never to be forgiven ?

A. Because they thinke basely of Christ, and have no minde to returne by repentance [they give the lie to the Spirit, as if Christs blood were no more to be accounted of then common blood, and not able to save.]

Q. Is any, the least sin, veniall in its owne nature ?

A. No, all sinnes even the least, be in their

their owne nature damnable [and will
damne us if wee repent not of them.]
Rom. 6. 23. Heb. 2. 2. Mat. 12. 36.



CAP. V.

*How to convince men that they be under
sin, and under the curse.*

2 **S**Eeing all unregenerate persons
be thus wretched, how is it,
that the most neither feelee, nor feare any
such things by themselves?

A. Because they judge themselves by
false glasses, and so thinke themselves to
be something when they are nothing.
G. 1. 6. 3.

2 What be those false glasses where-
by they deceive themselves?

A. Many think that because they are (a)
baptised, and professe the faith of Christ,
and (b) live in good order, perhaps
(c) better then others, or better then

themselves have done heretofore, and therefore they be in good case. (a) *Ier.* 7. 4. *Mat.* 3. 9. *Rom.* 2. 17. 25. 29. *Rom.* 10. 3. (b) *Matt.* 5. 20. (c) *Luc.* 18. 11. *Phil.* 3. 4. 7. *Mat.* 7. 21.

2. What is the true glasse whereby to judge of our spirituall state?

A. The Scripture which shews how bad we are indeed and what wee want. *Iam.* 1. 25. *Gal.* 3. 22. [The Scripture doth conclude man and all his actions to be under sin.]

2. Men will confesse it, that they are sinners, and were it not for Christ, they should perish, but how may it bee made appeare to their consciences, that for all this confession they are under the Law, and not under grace.

A. By the blind and wild conceits they have of God and of Religion [as that it is a folly (a) to be singular & precise—that they have (b) ever had faith and a good heart towards God—(c) that it was better when there was lesse preaching, and lesse knowledge.] (a) *Matth.* 5. 20.

47. (b) *Mat.* 19. 20. *Rom.* 7. 9. *Phil.* 3. 6, 7. *Rev.* 3. 17. (c) *Ier.* 44. 17, 18.

Q. What other blinde conceits discover them to be out of the way, and in a state of darkenesse?

A. They think it presumption to say a man may be assured of his owne salvation, [and yet that he is in an ill case that doubts of his salvation:—that it is no such hard matter to repent, to have a good heart, and to serve God;—that petty sins are not to be stood upon (as omission of dutie, lesser oaths, humoring of men, &c.) they say, they doe their best, and what would you have more?] all that thus thinke doe shew that they are poore deluded souls.

Q. How secondly, may carnall persons be convinced that they be under the Law, and not under grace?

A. By the rules they walke by; they (a) walke in darkenesse being (b) led by carnall reason, custome, example, and motions of their owne hearts, and not by the Spirit of God. (a) *1 Iohn* 1. 6.

C 4

(b) *Rom.*

(b) *Rom.* 8. 13, 14. *Ephes.* 2. 2.

2. How thirdly?

A. Because they were never converted, neither doe they see why, or from what, such as be borne and bred up in the true Religion should bee converted: [Such people are yet in their naturall state.] *Iohn* 8. 33. 34. *Iohn* 3. 4. 7. *Luc.* 15. 7.

2. How fourthly may they convinced be under sin?

A. Because sinne is no burthen to them, they were never pricked in their hearts, and soundly humbled under their naturall condition: [A man may finde many faults in himselfe by common grace, but to feel and bewaile the rottenesse and sinke of iniquity that is in his heart, the contrarieties that be in his nature against God, and the workings of corruption, this he cannot discover but by the sanctifying Spirit of God.] *Rom.* 7. 7. 9.

2. How fifthly doth it appeare that men want Grace?

A. Be-

A. Because they discern not between pretious and vile, as between the state of Nature, and the state of Grace, between civill honesty, and saving Grace. [Let them tell what the differences be.] *Num.*

16.3. *Ezek.* 22.26.

Q. How sixtly ?

A. They cannot bring you one promise out of the Scripture, nor one marke of a saved one, of which they can say, this doth belong to me : [But the lesse they know of the word of God, the better they thinke of themselves, and the lesse they search their owne hearts, the greater is their assurance : These are deluded ones.]

Q. How lastly may a carnall person be convinced to be under sin ?

A. This they must know, that it is not enough for a man to doe his best and what he can, but if he bee not in Christ, the Law layeth hold on him, he is under the curse: [No body is safe by doing his best, the Law is a cruell Master, it looks not what we can doe, it accepts not of

re-

repentings &c. but unles we be in Christ Jesus, it curseth all our imperfections.]

Q. This is the case of man by nature, of all the sonnes of *Adam*, what must we doe to escape wrath?

A. Wee must get into the covenant of Grace made to us in Christ the promised seed. *Gal.* 3.13.26. *Rom.* 10.4. *Gal.* 4.4,5.



C A P. VI.

Of the Covenant of Grace.

Q. What is the Covenant of Grace?

A. It is Gods great Charter and Grante, wherein he bestoweth remission of sinnes, and the Kindome of Heaven in and for the death of Christ Jesus: [or it a contract betweene God and man concerning

cerning reconciliation and life everlasting, to be given and received by Jesus Christ.] *Gen.* 12. 3. *Gen.* 17. 4. 7. There is Gospel in that. *Rom.* 4. 16, 17. *Gal.* 3. 8. *Deut.* 26. 17, 18. [The matter in question and covenanted, is life and reconciliation; the conveyance it is a gift by Christ; the instrument and mean to receive it is faith, all our right and title to Heaven comes this way.]

2. What is the true difference between the covenant of Workes and the covenant of Grace?

A. The Law (1) the covenant of Workes offereth salvation to them that keep it perfectly in their owne persons, (2) to them that be without sinne, [and have a righteousness of their owne.] *Rom.* 10. 5. *Luc.* 10. 28. *2 Cor.* 3. 7. 9. *Gal.* 3. 10.

2 Explain that further?

A. The Law considers not what we can doe now, neither doth it accept of sorrowes for doing amisse, but it is satisfied onely with a full and compleate obedience:

bedience : [If thou say I doe my best
&c. that is no content to the Law , the
Law requires that all our workes be ho-
ly without any touch of the flesh.] *Rom.*
7.14.

2. How doth the Gospell offer us
salvation ?

A. By the righteousness of Christ
the mediator, so that the humbled soule
resting on Christ by faith is justified and
at peace with God ; though we bee not
perfectly holy. *Rom.* 3.25.26,27 *Gal.*
2.17. 2 *Cor.* 5.19. *Rom.* 4.16. 1 *Tim.*
1.15. [This is the priviledge of the
Gospell, that when we faile , yet if wee
repent and turne to God , God accepts
our obedience, and the greatest sin shall
not condemne us ; the Law knowes no
such thing.]

2. Then Christ doth not justifie us
by giving grace and ability to keep the
Law?

A. No, for then it were (a) of works
& not of Grace, besides there is no such
(b) abilitie given to any living : [Grace
is

is given whereby we subdue our corruptions, and strive to please God, but not to fulfill the Law perfectly.] (a) *Eph. 2. 7. 8. 9. 10.* (b) *1 Ioh. 1. 8. 9. Ga. 2. 17. Act. 5. 31. Act. 15. 11.*

Q. Nor doth hee save us by joyning his merits to our workes, as if wee were justified partly by workes, and partly by faith in Christ ?

A. No, for our best righteousness is as filthy rags, and Christ will not have any to be joyned with him in that businesse. *Rom. 3. 21. 27. 28. Rom. 11. 6. Esay 64. 6. Ier. 23. 6. Esay 63. 3. Rom. 4. 5. Heb. 7. 25. Heb. 9. 26. Heb. 10. 12. Gal. 5. 4.*

Q. Nor doth the new covenant save us by changing the condition of workes into faith, as if the act of beleeving should be in stead of perfect obedience to the Law ?

A. By no meanes, for faith doth not justifie, as it is a grace wrought in us, but as it is an instrument whereby the soule laieth hold on Christ : [Tis the object of

of faith that saveth us; God gives Christ, and thou must receive him, and the hand to take him is faith.] *Heb.* 10. 10. *Rom.* 9. 32. with *Rom.* 10. 3. 4. *Ioh* 6. 35. *Ioh.* 1. 12. 1 *Iohn* 5. 11. 12. *Col.* 1. 20. *Rom.* 4. 5 6 7 16.

Q. You say that you cannot bee saved by the Law, what then is the onely way left to inherit eternall life?

A. Christ is the way, the truth and the life: He was made sinne for us, that wee might bee made the righteousnesse of God in him. *Iohn* 14. 6. 2 *Cor.* 5. 21. 1 *Cor.* 1. 30. [This is the covenant of Grace, this is the word of eternall life.] *Ioh.* 6. 68.]

Q. When was this covenant first made with mankinde?

A. In (a) Paradise immediately after the fall of *Adam*, and it was renewed (b) with *Abraham*, declared by *Moses* (c) and the Prophets, till at last it was confirmed by the death of Christ the promiser and testator. (a) *Gen.* 3. 15. (b) *Gen.* 17. 4. 11. (c) *Ex.* 24. 8. *Heb.* 9. 19, 20.

Q. Were

2. Were the Fathers before the coming of Christ saved by faith in him?

A. Yes, we and they doe all drinke of the same spirituall rock which is Christ, being all children of faith and of the promise. *1 Cor. 10. 1, 2, 3. Rom 4. 12. Rom. 9. 8. Gal. 3. 29. Heb. 11. 4. Heb. 9. 15. Rom. 1. 1, 2. with 1 Pet. 3. 18. 1 Pet. 4. 6.*

2. Then the old and new Testament be all one for substance?

A. They are so; Christ is the substance of both, and they are but severall wayes of setting downe the covenant of grace, the one teaching to beleve in Christ that was to come, the other shewing more cleerly all thinges fulfilled in Christ now come, [according as was promised and prefigured.]

2. By this it appeares that the covenant of Grace is a most free covenant, without any condition on our parts.

A. It is a most free and gracious covenant, all the articles be promises made
good

good in Christ. And wee have nothing to doe but to imbrace them, and that grace also God promifeth to worke in us. *Ier* 31.33. *Heb.* 8.9,10. *Deut* 5.27 29. *Heb.* 7. 22. [That covenant is mended \ Christ the Mediatour of the New Covenant makes it good, by enabling us to performe the condition thereof, which *Moses* could not doe : hee gave the Law, but could not give grace,&c.]



C A P. VII.

Of promises to Christ the Mediatour.

IN the Covenant of Grace there bee 3. parties contracting and covenanting. First God, the party offended. Secondly, man, the party offending, and to bee reconciled. Thirdly, Christ the reconciler and peace-maker betweene them both.

both. *Gal. 3. 20. Eph. 2. 14, 16.*

Q. What is the first gracious act of God in this covenant of peace?

A. It is the free giving of his Son to take our nature that he might redeem us. It was the Fathers will he should have a body, & the Sons willingnes to undertake it. *Heb. 10. 5.*

Q. How many sorts of promises bee there in the New Covenant?

A. Two: some be made to (a) Christ the Mediator, and some to the (b) Church of Christ. (a) *Gal. 3. 16. 19.* (b) *Gen. 12.*

Q. What did God promise and agree with his son?

A. To be to him a Father, to fill him with the Holy Ghost and with power to go through with the work of our redemption. *Heb. 1. 5, 6. Act. 10. 38. Eph. 1. 22.*

Q. What doth God promise to him for the comfort of us his people?

A. God promiseth him acceptance, victory, and successe in all his undertakings for man. *Mat. 3. 17. Col. 1. 13. Iohn 5. 20.*

Q. In what particulars shall Christ have successe?

D

A. God

A. God saies to him, Thou shalt (a) teach them and turne them to the Lord, Thou (b) shalt make them my sonnes and daughters, and thou (c) shalt have the Spirit to bestow on them. (a) *Mal. 4. 6. Luc. 1. 16, 17. Esay 54. 10. Esay 61. 1. 2.* (b) *Ioh. 6. 40. Ioh. 1. 12. (c) Ioh. 5. 21. Ioh. 15. 26. Luc. 24. 49.*

Q What else?

A. Thou shalt (a) give them peace while they live in the world, and (b) raise them up at the last day to eternall glory. (a) *Ioh. 10. 16. 28, 29. Ioh. 14. 27. Iohn 16. 33.* (b) *Iohn 6. 37. 40. Rom. 8. 11.*

Q These are Gods promises to his Sonne, what did God require of him when he gave him to bee Head and Covenant to his people?

A. God said, Thou must (a) have a body prepared thee wherein to doe my will: Thou (b) must be a servant, a man of sorrowes to beare their transgressions, thou must die and bee made an offering for their sins. (a) *Heb. 10. 7. Iohn 4.*

34. *Ioh. 17. 4.* (b) *Esay 53. 5. 6. 10.* *Phil.*
2. 8. *Heb. 2. 10.* *Luc. 24. 46.*

Q. Christ was content to doe all this,
what did God for him upon the perfor-
mance thereof?

A. He highly exalted him above e-
very name, and annointed him with the
oile of gladnesse above his fellowes.
Phil. 2. 9. *Heb. 1. 3, 4, 5.* *Act. 3. 13.* *Psal.*
45. 7. *Esay 53. 12.*

Q. What have we to consider in this
worke of God towards mankind?

A. His sweet and unspeakable love,
that when it was not in the power of any
creature to devise a way, he provided a
price out of his owne store to redeem us.
Esay 59. 16. *1 Pet. 1. 12.*

Q. Why did God thus article with
Christ our Head?

A. It is for our consolation and assu-
rance that God doth capitulate with
Christ our Head in the name of the E-
lect, because now all is sure, God can-
not break with his own Son. *2 Cor. 1. 20,*
21. *Gal. 3. 16.* *Ep. 1. 2.* *2 Cor. 4. 6.* *Iohn*

20.17. [He is first Christs Father, and then ours.]



CAP. VIII.

Of Christ offered to Sinners.

QVVEE have seene the promises made to Christ the Mediator, what promises bee made to mankinde?

A. Some belong to sinners that be as yet out of Christ, that so of unbelievers, they may be made beleevers: And some be peculiar to them that doe embrace Christ [and be in covenant with him.]

Q Are there any promises made to a man not yet in the state of Grace, to unbelievers?

A. Yes: Christ with all his riches and promises is offered to poore sinners
of

and of what sort soever they bee, absolutely,
without any condition in themselves, and
freely for just nothing. [Any that will
may take him.] *Ioh. 5. 25. Esay 55. 1.*
Rev. 22. 17. Luc. 14. 16, 21, 23. Iohn 7.
37. Esay 61. 1. 3. Ezek. 16. 6.

Q. Are such invited to take Christ,
as have nothing in them but sinne and
wretchednesse? May they meddle with
Christ?

A. Yes: And he is fittest for Christ,
that doth most loath himselfe, and seeth
least goodnesse in himselfe. *Mat 9. 13.*
Luc. 15. 2. 7. 21. Luc. 18. 9. 11. 13. 21.
Luc. 1. 53.

Q. Declare that more largely?

A. All that come to Christ, must
come with an heart (a) emptied of all con-
ceits of goodnesse, having a vile esteeme
not onely of their sinnes, but of their
best righteousness (b) and moralities,
and performances of the unregenerate
time. (a) *Phil. 3. 4. 6. 8. Ro. 4. 7. 9. Mat.*
19. 14. 16. 20. 21. Matth. 18. 3. with Luc.
18. 17. Matth. 13. 44. (b) Matth. 3. 9.

Zeph. 3. 11. Ier. 9. 26. Rom. 2. 28.

Q Some sinners be more notorious then others, may all come to Christ?

A. Yes; every one that is weary of his sins, and willing to be friends with God. [No mans finnes doe shut him out from Christ: Christ calleth sinners, the Divell maketh sinne to be a barre to shut out a sinner from comming to Christ.]

Q. Upon what grounds may a sinner be bo'd to goe to Christ?

A. God doth not onely offer Christ with all his merits, but also (a) inviteth, and (b) beseecheth, and (c) commands thee to beleeve, (d) promising that hee will not reject thee, what ever thou hast beene heretofore. (a) *Mat. 11. 28.* (b) *2 Cor. 5. 20.* (c) *1 Ioh. 3. 23. Luc. 14. 23.* (d) *Iohn 6. 37. Luc. 15. 19. 20* [This is the key of the Gospell to let sinners into Christ, to make a beleever of an unbeliever: It is a cable cast out to us whereby to pluck our selves to shore.]

Q. What is the poor sinners duty now?

A. To

A. To take Christ thus offered, and pressed upon him by God: But if thou reject him, thou dost justly perish. [Thou must accept Christ for thy Lord and Saviour.] *Ioh. 16. 8. 9. Luc. 14. 18. 24.*

2. All that seeme to fly to Christ do not accept of him aright, how may I know that?

A. As the wife takes the husband to be her head, to sticke to him, to obey him: So must thou take Christ to be thy head and husband, thy King and Saviour upon any termes: [If thou canst say I will have Christ what ere it cost me; that is a true accepting of Christ.] *Luc 14. 28. 33. Luc. 16. 13. Mat. 10. 37.* [This is the whole nature of faith to know him, to accept him for our Lord and Saviour, and to rest on him. *Eph. 1. 13.*]

2. What followes hereof?

A. By this we have an entrance and right unto all the promises made to the Elect in Christ. *1 Pet. 1. 21. Eph. 2. 18. Rom. 10. 13.*



CAP. IX.

Of Gods promises to them that actually embrace Christ.

2. **V**Nbeleevers have promise of acceptance, if they will come in and submit to Christ, what are the promises made to them that doe beleeve?

A. They be of three sorts: 1. Spirituall: 2. Temporall: 3. Eternall. [Spirituall promises may bee reduced to two heads: for either they concerne remission of finnes, or our sanctification, and perseverance in grace.]

2. What promise of mercy hath God made to them that beleeve?

A. God hath said, their finnes and iniquities will I remember no more, they are passed from death to life, and shal not come into condemnation. *Heb. 10. 17.*

Ioh 12

Iohn 5.24. Rom. 8.1. Act. 13.3.19. Mic. 7.18.19. Exod. 34.6.7. Iohn 3.16.

2. Touching sanctification, what promise hath God made in the Gospel?

A. God hath promised to teach us effectually, to write his law in our hearts, to cause us to love him, and not to depart from him. [God hath promised to work our workes in us, else this covenant also would not be sure to us.] *Heb. 8.10.11.*

Ier. 32.38.40. Es 26.12. Hos. 2.19. Dent. 30.6. Act 5.31.

2. Doe these promises belong to all degrees of beleevers?

A. Yes, to the weake, and to them that bee cast downe, as well as to them that bee strong in faith, [and free from doubtings.]

2. Show particularly what promises God hath made to the weake Christian, to one that is a beginner?

A. First, there is a promise of acceptance, God will accept and cherish the very first motions, desires, and weakest performances of the honest heart. *Luc.*

15.20. 2 *Chron.* 6.8. *Gen.* 22. 16. with
Heb. 11.17. *Es.* 42.3. 2 *Chron.* 19. 3. par-
 ticularly for prayer. *Es.* 65.24. for almes.
 2 *Cor.* 8.12.

Q. What other promise is there for
 weake Christians?

A. Secondly, there is a promise of
 perseverance: their faith shall never final-
 ly faile, but they are kept by the power
 of God unto salvation. 1 *Iohn* 3.9. *Luc.*
 22.32. *Iohn* 10.28.29. 1 *Pet.* 1.5. *Zac.*
 12.8. *Es.* 40.29. 1 *Thess.* 5.24.

Q. What promise is made to the
 doubting and distressed Christian, dis-
 quieted about his spirituall estate?

A. God will heale the broken hear-
 ted, heare their prayers, and sustain them
 with his grace. [The sanctifying spirit
 is Gods witnesse that thou art his.] *Esa.*
 61.3. *Esa.* 50.10. *Iam.* 5.13. *Iob* 8.20.
 1 *Cor.* 10.13. *Es.* 43. 1.2. *Iob* 13.15.16.
Es. 57.19.20. *Mat.* 5.4.

Q. What promise is there for them
 that be tempted by Satan?

A. Greater is hee that is in us and
 with

with us, then he that is against us, and he
 will tread Satan under our feet. *1 Iohn*
4.4. Rom.16.20. Rev.12.10.11.14.16.
Matth.16.18. 2 Cor.12.9. 1am.4.7.8.
 for *Heb 4.15.16.*

Q. What promise is there to a back-
 slider that is returning?

A. God will heale their backslidings,
 and his anger shall be turned away from
 them. *Hos.14.1.4. Ier.3.1. Ier.31.18.*
20.22. Ezek.18.28.30. Luc.22.32. Es.
55.7.

Q. What promises are made to them
 that long for grace, and for the favour of
 God?

A. God will fatisfie their desires, and
 speake peace to their soules: [Hee will
 be found of them.] *Matt.5.6. Luc.11.*
13. Es.44.3. Es.65.13.

Q. What temporall promises con-
 cerning this life hath God made to us in
 Christ?

A. He will give us all needfull(a)blef-
 sings, and turne(b) all hurtfull things to
 our good. (a) *Mat.6.26.32. Ps.84.11.*

Gen.

Gen. 15.1. *Phil.* 4.6.7. (b) *Rom.* 8. 32. *Heb.* 2. 2.
35.37. *1 Cor.* 3. 21.22.

2. What promises concerning the life to come hath God given us?

A. It is his good pleasure to give us his Kingdome. *Luc.* 12.32. *Ioh.* 12.26. *Iohn* 17.24. [All these things doth God promise with his Sonne: saying, Take him, this I will doe for you, I will forgive your finnes, and give you peace: if any thirst, I will fill him with good things &c. And because all this shall be sure to you, I will frame your hearts to love me, I will be your teacher, you shall be able to discern betweene pretious and vile, when you fall I will not suffer you to fall away: I will heare your prayers, I will give you a victory over Satan, and after all I will bring you to glory. This portion you shall have with my Christ.]

2. How doth God confirme all these promises to us? in whom are they sure?

A. In Christ, the foundation of the New Covenant, to whom God hath sworne, and will not repent. *2 Cor.* 1.20.

Heb.

3. 32. Heb. 7. 21. Heb. 6. 13. 17 18. 19. Tit. 1.
2. 2 Tim. 1. 1.

the

e us

26.

God

ke

or-

if

gs

o

,

e

,

C A P. X.

*Of Christ the Mediator of the New Testa-
ment, and first of his wonaerfull person.*

YOU have seene what God hath done for us, viz. given his Sonne, offered him to sinners, with rich and large promises to them that receive him. Of this Mediator we are to consider two things: 1. first his person: 2. his undertaking and office.

2. All the promises of God have their Yea and Amen in Christ: who is Christ?

A. Jesus Christ is the (a)eternall Son of God, of the same (b) substance with the Father, God from everlasting; who in the fulnesse of time tooke on him our nature,

Nature, for that he is true God and true man in one person. (a) *Matth.* 16. 16. *Iohn* 3. 16. (b) *Heb.* 1. 3. *Iohn* 1. 1. 3. *Ioh.* 10. 30. *Rev.* 1. 8. *Esay* 9. 6. *Iohn* 5. 18. *Phil.* 2. 6.

Q. Was it necessary that our peacemaker should be man?

A. Yes, for two reasons. First, hee that redeemeth, and they that bee redeemed must be both of one kinde and nature, that so Gods justice may accept him in our stead, [a right to redeeme, therefore Angels that fell are not saved, because he took not their nature.] *Heb.* 2. 10 11, 14, 16. *Ruth* 4. 4. 6. *I Cor.* 15. 20, 21.

Q. Why secondly?

A. That hee might bee put under the Law and die, the which as God he could not doe. [He was to pay our debt, and therefore to enter into our bonds.] *Heb.* 2, 9, 10, 14. *Rev.* 1. 5.

Q. Did Gods justice require him to death?

A. Yes, sinne calls for death, as for its wages, and he that will redeem a sinner

ner must die for him: [Hee must pay all our debt, and that is the price for a sinner.] *Matth. 26. 39. Rom. 8. 32. Heb. 9. 12. 22. 26.*

Q. Why must the Mediator be also God?

A. To make his obedience and sufferings efficacious and acceptable for us: All the Angells in Heaven, if they should suffer in hell for evermore, cannot satisfie for one soul. *Heb. 9. 12. 14. Heb. 10. 6. 9. Mic. 6. 6. 7. 1 Pet. 1. 18. Psal. 49. 7, 8. Ezek. 14. 14.* [No meeie creature can stand before the wrath of God to overcome it; a finite creature cannot satisfie an infinite God]

Q. Say the same againe in plainer termes?

A. All that Christ did and suffered is therefore meritorious and pretious, because it was the suffering and obedience of one that is God [the bloud of God, the righteousness of God.] *Acts 20. 28. 1 Cor. 2. 8.*

Q. How can that be, seeing God cannot

not suffer nor yet bee obedient to any, there being none greater then God?

A. It is so, because God and man be one person: His humane nature is united to the person of God by reason of which personall union, that which is proper to our nature, is applyed to whole Christ, [to the man Christ Jesus.] *Luc. 1. 43. Ioh. 8. 58. Iohn 1. 14.*

2. Then Jesus Christ the Sonne of God and the Son of *Mary*, are not two persons, but two Natures in one person.

A. It is true, [for the humane nature was taken into the subsistence of the second person in the blessed Trinity, being from his conception prevented from a personall subsisting of it selfe, as other men: God tooke man into himselfe, and joynded it to himselfe, and so God and man bee one Christ.] *Luc. 1. 35. Heb. 2. 16. Iohn 1. 14. Iohn 17. 21, 22.* [Man and wife be one by civill bonds, yet not one person; Christ and wee are one by spirituall bonds, yet not one person, but
God

God and man be one person of Christ.]

2. Why must the Mediator be God and Man in one person?

A. He must be man, that hee might die, and he must be God that hee might be able to overcome death, and he must be both in one person, that the sufferings in the humane nature might have worthinesse and merit to save us.

2. You see that the worthinesse of Christs sufferings depends on that blessed union of man to the godhead, what other benefit flowes from thence?

A. From that grace of personall union are communicated to us all the graces and priviledges which we doe enjoy, or looke for hereafter. [All our riches and happinesse is first in Christ our head, and from Christ to us.] *Eph.* 1. 3, 4. *Ro.* 8. 32. *Heb.* 1. 2. *1 Cor.* 3. 22, 23. *Iohn* 17. 21, 22, 23. *Iohn* 15. 9. *Iohn* 1. 16. *Col.* 1. 13, 15, 17, 19. *Rom.* 8. 11, 17, 19. [All things are ours because wee are knit to Christ, and Christ is Gods, from that blessed and glorious Head of ours that
E dwells

dwells in the everlasting burnings, from thence descends all grace to the brethren: God is first the Father of Christ, then our Father; Christ is that *Jacobs* ladder that joines Heaven and Earth together. *John 1.51. John 20.17.*]

Q. Is it not a great comfort that our Mediator is our brother and one with God?

A. It now is, and ever will be an infinite contentment to the poore soule, to behold our blessed Head and Mediator dwelling in those everlasting burnings, set in glory at Gods owne righthand above all created natures: [From whence he now governes the Church, and will hereafter glorifie it with his owne glory.] *Eph.1.21.2. Rom.8.34.*

Cap. XL



CAP. XI.

of Christ Priestly Office, and the parts thereof.

HEE that shall bring sinners to Heaven must doe three things. First, he must make satisfaction to God for their sinnes. Secondly, he must effectually teach them to know God. Thirdly, hee must rule and deliver them from all opposite power. All this Christ doth undertake and performe in us and for us, and accordingly wee are taught in Scripture that hee hath a threefold Office, namely, 1. of Priest to make reconciliation by the offering up of himselfe to God for us. 2. Of a King to conquer our enemies, and rule in our hearts. 3. Of a Prophet to teach us the wil of God.

E z

2. What

Q. What is Christs Priestly Office?

A. To pacifie his Fathers wrath, and make an atonement for the sinnes of the people by the offering up of himselfe a sacrifice for sin. *Heb. 5. 1. Heb. 8. 3. Heb. 2. 17. Levit. 5. 17, 18. Num. 16. 47. Heb. 10. 5.*

Q. What bee the parts of Christs Priestly Office?

A. Two, { 1. Satisfaction } for the
namely to { 2. Intercession } people.
make

[And so was the Office of *Aron* and the Priests, to be mediators betweene God and man, and to make atonement for the sinnes of the people, and to pray for them. *Heb. 9. 7.*]

Q. We have offended and wronged God, did Christ make any reall satisfaction to God for the same?

A. Yes: He did not barely intreat for us, but he paid in such a price, and gave such contentment to Gods justice in our behalf, that the Lord doth smell a savour

vour of rest to our soules. *Rom.* 3. 25. 26
1 Tim. 1. 6. *1 Pet.* 1. 19. with *1 John*
 2. 2. *2 Cor.* 5. 21. *Num.* 19. 9. with *Heb.*
 13. 11. 12. *Levit.* 16 20. 22. *Esay* 53. 5.
 [Christ doth not barely intreat, but as
 an advocate hee pleads a satisfaction
 made; expiation and satisfaction is the
 taking away of an offence by doing or
 suffering something, by some worke or
 price which the party offended will ac-
 cept of. As *2 Sam.* 21. 3. *1 Cor.* 6. 20.
Heb. 9. 12.]

2 How did Christ make such satis-
 faction for us?

A. By the offering up of his body a
 sacrifice for sinne according to the will
 of God, by which wee are consecrated
 and reconciled to God for ever. [The
 Father craved no more but once offering
 for our ransome.] *Heb.* 10. 9. 12. *Eph.*
 5. 2. with *Gen.* 8. 21. *Rom* 8. 3.

2. Is that a true satisfaction for sin?

A. Yes: Gods justice is no loser by
 pardoning sinne for Christs sake, seeing
 our sinnes are visited to the full upon

Christ our surety; there is man for man, soule for soule, the pretious death of his righteous son, instead of a sinfull creature. *1 Pet. 3.18. 1 Iohn 1.9. Es. 53.11. Iohn 11.50. Rom. 8.32. Luc. 22.44.* [Gods justice is better contented in Christs sufferings for a time, then in the creatures for evermore, and for the finnes of the Elect, then for the finnes of the damned.]

Q. If God bee satisfied, then wee are discharged from the Law, and all our debt to Gods justice?

A. We are so: For Christ our surety hath fully answered the Law for us, so that nothing remaines to bee charged on us. *Gal. 3.10.13. Rom. 8.33.34.*

Q. How did Christ answer the Law for us?

A. By bearing all that panishment which is due to breakers of Gods Law, and by fulfilling all that obedience which it requireth of us. *Phil. 2.8. Ro. 5.19. Matth. 5.17. Iohn 8.29. 1 Pet. 1.19. Matth. 3.15. Matth. 5.17.*

Q. What

Q. What meane you by Christs intercession?

A. Christ stands betweene God and us, he presents our praiers to God, and pleads for our acceptance. [Christ appears in the presence of God for us as the high Priests did with the names of the twelve Tribes in the Holy of Holies.] *Heb. 9.24. Exod. 28.38. 1 Iohn 2.1. Rev. 8.2.3.*

Q. What followes of that?

A. Therefore wee must goe to God onely by Christ, and not by any creature, Saint or Angel: Tis Christs Office not theirs to appeare in our behalfe before God. *Heb. 4. 14.16. with Heb. 5. 4,5. Eph. 1.6.*

Q. How doth it appeare that he is a Priest to you?

A. Because he gives me peace of conscience in his bloud, and hath made me a Priest to offer up spirituall sacrifices to God by him. *Rev. 1.6. 1 Pet. 2.5. Rom. 12.1.*



CAP. XII.

of Christs } *Kingly*
 } *and*
 } *Propheticall* } *Office.*

Q. **V**What is Christs Kingly Office?

A. To deliver us out of the hands of our spirituall enemies, to subdue our sins and rule in our hearts by his Word and Spirit, and to preserve us amidst all temptations to his heavenly Kingdome. *Luc. 1. 74. Psal. 110. 1. 2. Iohn 10. 28. 2 Tim. 4. 18. Luc. 19. 12. 14. 27. Psal. 2. 8. 10. 12. 1 Cor. 15. 25. Ezek. 34. 23, 24, 25. Rev. 1. 8. Rev. 15. 3. Psal. 45. 5, 9, 7. Acts 2. 35.*

Q. What be our spirituall enemies?

A.

A. (a) Sinne and (b) Satan, (c) Wrath and (d) Death, over all these Christ gives us a victory. (a) *1 Iohn 3 8. Matth. 12. 20. Esay 25.4.8.* (b) *Rom 16.20. 1 Iohn 4 4.* (c) *Rom. 7.4. Rom. 8.33.* (d) *1 Cor. 15.55,56,57.*

Q. How shall I finde that Christ is a King to me?

A. By the victory hee gives me over my sinnes, if sinne reigne in us Christ is not King. [Christ sets up his word in our hearts, he makes us a willing and obedient people; the lusts, and principles, and maximes of the world rule not in us.] *Psal. 110.3. 1 Pet. 2.9. Col. 1.13.* Christ is the great Prophet of the Church, to teach, instruct, exhort and comfort his people. *Iohn 1 9.*

Q. What be the parts of Christs Prophetickall Office?

A. Two: 1. To reveale his Father and make knowne his will to us. *Iohn 1.18. Luke 1. 78, 79. Eph. 3.9. Dent. 18. 15.* with *Iohn 10.3.9.11. 1 Cor. 1.21.*

Q. What is the second part of this Office?

A.

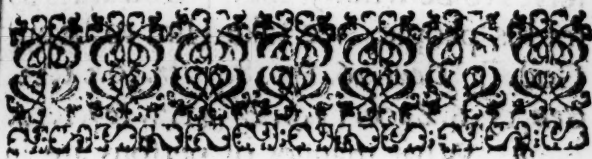
A. Effectually to perswade the heart to receive the Doctrine taught [to open their eyes, unstop their eares, and cause their heart to attend.] *Esay* 35.4.5. *Iohn* 6.45. *Acts* 16.14. *Rev.* 3.18.

Q. There bee other Prophets and Teachers of the Church?

A. Christ useth the Ministry of men, but all the efficacy and power of their teaching is from God. *1 Cor.* 3.7. *Matth.* 11.25, 26, 27. *Matth.* 13. 13. *2 Cor.* 3.3. *Gal.* 2.8. *2 Cor.* 4.6, 7.

Q. How shall I know that I am taught of God?

A. When the word which we heare is followed by us and obeyed: [else thou hast heard a meer man; man may teach you to know the definitions of faith, of sin, of repentance, &c. but Christ alone teacheth you to beleeve and repent, Christ giveth the discerning, the taste to judge between things that differ.] *2 Cor.* 10.5. *Iohn* 10.4.5.



CAP. XIII.

*Of Man to be reconciled to God in the
New Covenant.*

God hath given his Son to be a Co-
venant of the people, (*Esa. 42. 6.*)
Made sure promises to Him, &c. And
Christ thus brought into the world fur-
nished with grace and power, is offered
to sinners, with large promises to them
that receive Him, It followes to be con-
sidered to whom these promises do be-
long *viz.* to them that be in covenant
with God.

2. When is the soul in covenant with
God?

A. When the heart consents to take
Christ as he is offered to us in all his Of-
fices, resigning up, and engaging our
selves

selves to be wholly his: [God takes us for his people, we take Him to be our God.] *Deut.* 26. 17. 18. *Ier.* 30. 21, 22. *Gen.* 15. 6. *Zach.* 13. 9. *Es.* 41. 2. *Ioh.* 1. 12.

2 What manner of persons are in covenant with God?

A. Such as beleeve the Gospel, repent of their sinnes, and walke uprightly before God, *Gen.* 17. 1. *Mar.* 1. 15. *Acts* 20. 21.

2 What is the nature and proper act of faith?

A. It is a grace whereby we do acknowledge and accept of Christ for our Lord and Saviour, and rest on Him alone for salvation. [or it is a grace whereby the soul doth rest and rely on the promise of life and salvation made in Christ Jesus.] *Ephes.* 1. 12, 13. *Rom.* 10. 14. *Rom.* 15. 12. *Tit.* 1. 1, 2. *Psal.* 2. 12. *Psal.* 91. 2. *Psal.* 18. 2. with *Heb.* 2. 13. [Trust hath for its object, the promises of God, and it is not every promise that is the object of faith as it justifieth, but the promise of life onely: Christ is the proper object of faith

faith as it justifieth, and trusting is the proper act of faith: to seek, and thirst after Christ, and rest on Him, that is faith.]

Q Many say they trust on Christ, and yet deceive themselves, shew some signes of true faith?

A. It makes me to strive against unbelief, and all other lusts, purging the heart, and working out the filthinesse of it, as a spring doth the mire and dirt that is cast into it: [or as the stomacke expels poyson; faith and lusts cannot lodge and dwell together.] *Mar. 9. 24. Hebr. 10. 38. Acts 15. 9. Gal. 5. 6. Gal. 6. 15.*

Q What other gracious affections do shew true faith?

A. The soul will sell all, (i.) gladly part with any contentment for Christs sake: [Faith makes us to prize Jesus Christ] *Mat. 13. 44. Psal 45. 10. Heb. 11. 24, 25. 1 Iohn 5. 4. Gen. 22. 12. Heb. 11. 17. Luc. 7. 47.*

Q How else may true faith be known?

A. It

A. It worketh by love, (i.) whatsoever sin we resist, and whatsoever good thing we do, we do all out of a love to the Lord Jesus: [We so love God, that we hate evil for Gods sake.] *Gal. 5. 6. Job. 21. 16.*

Of Repentance.

Q. They that be in covenant with God, must break the league with sin, *2 Cor. 6. 6, 17. 18.* What is repentance?

A. It is a grace of Gods Spirit (a) whereby we are grieved for offending of God, (b) and do turne from sin out of an inward and spiritual dislike and hatred of its filthinesse; (a) *Matth. 26. 75. 2 Cor. 7. 10.* (b) *Esay 1. 16, 17. 2 Pet. 2. 22. Mat. 3. 10. Heb. 10. 22. 1 Cor. 5. 7. Act. 3. 19. Act. 26. 18. 20. Ezek. 36. 26, 27.*

Q. What be the parts of repentance?

A. Two: Mortification, whereby we dye to sinne, and vivification whereby we are quickned to a life of Grace.

Gal.

Gal. 5. 24. 1 Pet. 4. 1. 2. 3. Rom. 6. 6, 7. Rom. 8. 10. Eph. 4. 22. 24. Luc. 3. 11.

Q. Then prophane persons that be at times grieved and ashamed for some sins, are not esteemed to repent, unless they be remued to a life of Grace?

A. It is true, their sorrow for sinne is greater then their conscience of sinne, and therefore it is but a fleshly sorrow.

1 King. 21. 19, 20, 27. Math. 27. 3, 4, 5. Rev. 16. 10. 11. Hos. 7. 14. Es. 58. 5, 6. Ier. 8. 5. Ezek. 36. 15. 31.

Q. How then may I know my repentance to be true?

A. By the conscience I make of sinne for time to come: [True repentance begets tendernes of conscience.]

Q. How else?

A. It workes in my heart a secret antipathy and heart-rising against all sin in whomsoever it is: [Nature doth abhor those things that be contrary to it, as a Toad or Serpent; so doth our new and spirituall nature.]

Q. How

Q. How lastly is true repentance knowne?

A. By the fruits of godly sorrow reckoned up by Saint Paul. 2 Cor. 7 11.

Q. What say you of confession to a Priest, and satisfaction, are not they parts of repentance?

A. No, we need not confesse all our finnes to men, and wee cannot satisfie God by bearing penance: [Our finnes are not a jot better done away by performing all the penances in the world.]



CAP. XIV:





CAP. XIV.

Of mans righteousness with God.

Q. GOD requires that all such as bee in covenant with him, should walke before him, and be upright or perfect, what is meant by that?

A. Uprightnesse is when wee strive to walke in (a) all the commandements and (b) ordinances of the Lord blamelesse, so that our hearts shall not reproach us of any unfaithfulnesse from the least to the greatest of his Lawes, (a) *Luc. 1. 6. 196. 27. 6. Luc. 16. 10. 1am. 2. 10 (b) Psal. 66. 18. Ezek. 14. 7. Psal. 50. 16, 17. 2 Chron. 30. 19. 20.*

Q. None can bee perfect without sin in this life, whom doth the Gospel account perfect before the Lord?

A. Them that without guile and

F

par-

partiality doe apply themselves to the whole will of God, (i.) Hate all sinne, and have respect to all Gods commandments, *Psal.* 119. 6. *Psal.* 32. 2. *Iob* 1. 1. *Gen.* 6. 9. *2 Chron.* 15. 17. with *2 Chr.* 16. 7. 10, 12. *Num.* 14. 24. *1 Chron.* 12. 33. *Iam.* 4. 8.

Q. How doth the Scripture set forth this uprightnesse?

A. It is expressed by 1. Truth (a) in the inward parts, 2. soundnesse (b) of heart without guile and doubling, 3. by the (c) whole heart without dividing, 4. and (d) sincerity without mixture, doing all things as in the sight of God. (a) *Psal.* 51. 6. *Esay* 38. 3. *Iohn* 4. 23. *Heb.* 10. 22. (b) *Psal.* 119. 80. *Psal.* 32. 2. *Rev.* 3. 2. *1 Tim.* 1. 5. *Psal.* 12. 2. (c) *1 Sam.* 12. 24. *2 King.* 23. 3. *Psal.* 119. 2. *Psal.* 15. 2. (d) *1 Cor.* 5. 8. *2 Cor.* 1. 12. *Matth.* 5. 8. *Gen.* 17. 1. *Act.* 10. 3. *2 Cor.* 22. 17.

Q. What is the benefit of uprightnesse before God?

A. God is pleased with and (a) takes delight in such persons, and all their ser-

services, (b) accepting the will for the deed: (a) 1 *Chron.* 29.17. *Prov.* 11.20. *Heb.* 11.5. 2 *Chron.* 25.2.14. (b) *Gen.* 22.16. 2 *Sam.* 7.2. 2 *Cor.* 8.18.

Q. This Covenant with God when is it broken?

A. Not by particular failings, but by unfaithfulness (*i.*) when the heart departeth from the Lord secretly or openly, chusing and joining it selfe to any creature, or goeth after any lust. *Ezek.* 14.7. *Heb.* 3. 12. *Deut.* 29. 18. *Hos.* 4. 16.17. *Ezek.* 33.31. *Hos.* 2.2. *Es.* 66. 3. *Luke* 15 15.

Q. When is it kept?

A. When though we faile in particulars of duty, yet the heart is not divorced from the Lord, but loveth, priseth and cleaveth to him above all things. *Psal.* 119.57. 2 *Chron.* 25. 17. *Ezra* 6.21. 1 *Pet.* 3.21. *Ier.* 30.21.

Q. Why be these Graces required in Gods people?

A. God is an holy God, and therefore his people must bee holy, and sever-

red from the pollutions of the world.
Acts 7. 3. *Mal.* 2. 15. *Levit.* 20. 26,
Zach. 14. 20. 21. *2 Thes.* 2. 13. [God re-
 ceives none to glory who are not first
 partakers of Grace.]

Q. Might not God as well bring us to
 Heaven without sanctification, forgive
 our sinnes, and no more adoe?

A. No: Grace is no burthen to him
 that hath it; nay it is a greater mercy to
 bring us to Heaven through sanctificati-
 on and adoption, making us his Sonnes,
 then absolutely to forgive our sins. [As
 it is a greater honour to bee the Son of a
 King, then his favourite.]

Q. What followes of all this Do-
 ctine of the New Covenant?

A. That no wicked, gracelesse, impe-
 nitent person hath any thing to doe with
 the Covenant of Mercy and Peace. *Ef.*
4. 3, 4. *Matth.* 7. 23. *1 Iohn* 1. 6. *Rom.* 8.
 9.

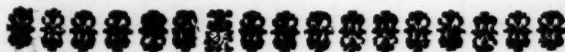
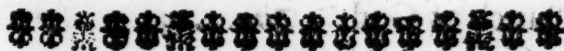
Q. What comfort ariseth hereof to
 the godly?

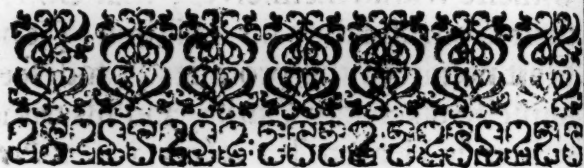
A. They are hereby assured as by a
 wit-

witnesse within themselves, that God is their God, and they his children: [The heart pondreth the promises, and sees himselfe taken into Christ, and his name written in Heaven.] 1 *Iohn* 5.10. 2 *Pet.* 1.10,11. 2 *Cor.* 1.22. [These Graces are not matter of conjecture but of experience and feeling; they finde that they obey Gods call, heare his voice, believe, repent, &c. these Graces are as the seal sealed.]

Q. But my faith and graces be weake, and I often fall?

A. If they be found in truth and sincerity, it is enough: [Our graces do not save us; tis Christ that saveth, who is made unto us righteousness.]





CAP. XV.

Of the Articles of Faith.

Q. THE Knowledge of God, and what wee ought to beleeve is taught in the Scripture, and more summarily in the Creed : What is the Creed ?

A. It is a forme of sound and whole-some words teaching us what wee must beleeve concerning God, and the Church of God. 2 *Tim.* 1. 13.

Q. It is not then a prayer ?

A. No, it doth not contain matter of petition, but of profession of faith, as the gesture of standing up doth also shew.

I beleewe in God.

Q. How many Gods be there?

A. Onely one, and three persons,
Deut. 6. 4. Esay 44. 6. 1 Iohn 5. 7. Mat.
28, 19.

Q. How be the Persons called?

A. God the Father, God the Sonne,
and God the Holy Ghost. *2 Cor. 13. 14.*

Q. Which of these three Persons is
Jesus Christ?

A. The second and middle Person.
Iohn 16. 28. Eph. 1. 3.

Q. What is God?

A. God is an (a) eternall Spirit, who
(b) hath His Being of Himselfe, and (c)
giveth being to all things else, [and we
must worship him in Spirit and Truth.]

(a) *Rev. 16. 5. Iohn 1. 1. 2. Prov. 8. 30.* (b)
Ex. 3. 14. Ex. 6. 3. Iohn 4. 24. (c) *Act.*
17. 25.

Q. When you say God is a Spirit,
what doe you meane?

A. I meane that he is an immateriall,

immortall substance, without body, partes or passions, not like to man, nor any thing made by art. *Acts* 17.29. *Luke* 24.39. *Esa* 47 31.3.

Q. What be the properties of Gods Nature by which wee may conceive of Him?

A. He is the immortall, eternall, invisable, only wise God, the Lord God, Gracious & Mercifull, long-suffering, abundant in Goodnesse and Truth, forgiving Iniquity, Transgression and sinne, and that will by no meanes cleare the guilty: [And such an one we shall finde Him to be.] *1 Tim.* 1.17. *Exod.* 34. 6,7.

Q. Is it needfull to know these Properties to be in God?

A. Yes, wee must have an assured knowledge that He is Almighty, perfectly good, the Fountaine of all Goodnesse, else wee should not beleve on Him, nor feare Him, nor love Him, nor depend on Him for good things. *Rom.* 10.10.14. *Heb.* 11.6.

Q. What is it to beleve in God?

A. To

A. To beleeve God, is to beleeve that God is, and that He is true : But to beleeve in God, is to rest and rely on Him for salvation, and for all things else that be good for me. *Iam. 2. 19.*

Q. Why doe you say I beleeve in God?

A. Because a particular and personall faith is necessary unto salvation, every one must beleeve with his owne heart, and confesse with his owne mouth. *Rom. 10. 9. Act. 8. 37.*

Q. What then doth it import to beleeve in such a God?

A. That God is all this to me and my salvation. *Gen. 17. 7. Num. 14. 17, 18.*

XXXXXXXXXXXXXXXXXXXX

CAP. XVI.

XXXXXXXXXXXXXXXXXXXX



CAP. XVI.

Of Creation and Providence, and Gods Fatherhood and power.

The Father Almighty.

2. **W**Hy is the first Person in the Trinity called Father?

A. Because hee is the Father of Christ, and of all that be Christs, and also because he giveth beginning to all things else. *Heb. 1. 5. Eph. 1. 3. 17. Eph. 3. 14. Rom. 15. 6. 2 Cor. 6. 18. 1 Thes. 1. 3. 10. 1. 6. Iohn 20. 17.*

2. Why is He called Almighty?

A. Because Hee can doe all that He will, nothing can hinder his Power, if He were not Almighty, Hee could not make the least grasse or worme that is,

Rev.

Rev. 1. 8. Ier. 32. 17. 27. Job 9. 9. 12.

Q. Declare more fully what you meane by Gods Almightyneffe?

A. I meane not that God hath an idle power which he doth not exercise, but that all creatures be in his hand, and under his governance, that He ordereth and disposeth all things by his unfear-
chable Wisdome and Providence.

Maker of Heaven and Earth.

Q. What doe you understand by that?

A. I beleeeve that God made all things both visible and invisible, of nothing, in the space of six daies. *Gen. 2. 1. Heb. 11. 3. Col. 1. 16.*

Q. The Heavens, what meane you by that?

A. That God made the Heavens, and the Hoast of them, and the inhabitants of Heaven (i.) the Angels. *Col. 1. 16. Job. 1. 3.*

Q. Did God make the evill Angels

gelstoo (i.) the Divells?

A. Yes : He made them Angels of light, but they by their fall made themselves Angels of darkenesse. *Iude ver. 6.*
2 Pet. 2. 4.

Q. God made the Earth and all things therein, Did he make the hurtfull creatures?

A. God made all good, but their hurtfulnes is a part of the curse that came in by sin, *Gen. 3. 17. 18.* *Rom. 8. 20. 22.*

Q. Did God make all things and so leave them?

A. No : He still (a) upholdeth and preserveth, governeth and disposeth all things both (b) great and small, (c) casual and certaine, good and evill, by his just and wise providence, (a) *John 5. 17.* *Acts 17. 28.* *Heb. 1. 3.* (b) *Job 38. 8. 11. 22. 41.* (c) *Matth 10. 29. 30. 31.* *Job 39. 32.* *Psal. 19. 4.* *Isa 10. 11. 12, 13.* *Job 37. 16, 17.* [The Kingdomes and wills of men, *Dan. 4. 25.* *1 King. 12. 15.* Raine and Drowth, Plenty and Dearth,

Am.

Am. 4.6,7. Health and sicknesse, *1 Sam.* 2.6. Life and Death. *Dan.* 5.23. *Psal.* 31.15. All are at His command, and doe happen by His wise and just disposing.]

2. Are the Divells also, and the evill wills and mindes of men guided by God?

A. Yes, he sets them all their bounds, & overruleth all their wickednes as shall serve most for his glory. [Yet God himselfe remains Holy and untoucht of any evill.] *Acts* 4.27,28. *Iob* 1.12. *Iob* 2.6. *Iohn* 19.11. *Num.* 22.18,19. *2 Sam.* 16.11.

2. What then doe you beleeve in this Article?

A. I beleeve that Almighty God, who is the Father of Jesus Christ, the maker and disposer of all things, is my Father and my God; He is the God on whom I depend for salvation, and all things needfull for this life present, *Esay* 54.4,5. *Psal.* 100.3. *Esay* 64.8,9 *Esay* 46.4. *Esay* 44.24,26.

2 How

2. How may it appeare that you
deed doe beleeeve all this?

A. By three effects which follow the
my beleefe. 1. It makes me submit qu
etly to Gods will in whatsoever estate
am, knowing that Hee is my Father
2 Sam. 15. 26. 2 Sam. 16. 10. 2 King
20. 19. 1 Pet. 4. 19. Phil. 4. 6. 11, 12
Matth. 6. 30 32.

2. What second effect?

A. This my faith banisheth all ba
and false feares of men, upon assurance
that I am not left to the power and will
of any creature, Esay 8. 12. Esay 51
12, 13. Iohn 19. 10, 11. Matth. 26. 53
1 Pet. 1. 14. 15.

2. How lastly?

A. This faith makes me to depend on
God in his waies for all things I need,
without stepping out to any false and in-
direct meanes for helpe, [as to bribery,
forcery, fraud, flattery, timeserving, ly-
ing, oppression [nor to make flesh my
arme.] Genes. 20. 11. 16. Iere. 17. 5.
2 Chron. 16. vers. 3. 7. 8, 9, 12. Matth.

4. 3. 7. *Dan.* 3. 16, 17. *Esay* 28. 16.



C A P. XVII.

Of Faith in The Sonne of God.

And in Iesus Christ.

2. **V**What is the substance of this Article?

A. To acknowledge Iesus Christ the Sonne of *Ma^y* to be the Sonne of God, the Saviour of the world, the true Messiah that was to come, *Matth.* 16. 16 17. *Iohn.* 9. 35. 38.

2. Why is Faith in the Sonne of God joined to the former Article?

A. Because it is necessary to salvation to know God in Christ, and out of Christ, no man knowes God aright, *Iob.* 17. 3. *Iohn* 6. 29. *Iohn* 8. 24. *Iohn* 14. 1.

[What-

[Whatsoever God is to His Church, He is it in Christ, the Attributes of God are Christed unto us all.]

Q. What is Jesus Christ?

A. The eternall Sonne of God, both God and Man, God before all time, and Man in the fulnesse of time, *Col. 1. 15, 16. Iohn 8. 58. Rom. 1. 3, 4.*

Q. Why is he called Jesus?

A. Because He saveth His people from their sinnes, *Mat. 1. 21. Heb. 5. 9.*

Q. Why is He called Christ?

A. Because He is anointed of the Father, *Act. 10. 38. Iohn 3. 34.*

Q. What doe you meane by this anointing?

A. It signifieth that Christ is sealed, fitted and furnished with all Graces, Power and abilities to save us, *Iohn 10. 36. Iohn 6. 27. Esay 42. 6. Luke 4. 18. Iohn 7. 28. Esay 61. 1. Esay 45. 8.*

Q. Unto what offices and workes was Christ set apart and fitted?

A. To a threefold Office: First, to be a Priest, by the offering up of Himselfe

selfe in death to pacifie His Fathers
wrath towards us, *Heb. 9. 7. 26. Levit.*
4. 20.

2 To what second Office?

A. To be a King of soules, to deliver
His people from the power of Sinne and
Satan, and to guide them through all
temptations to Heaven. *Luke 1. 74. Eph.*
1. 21, 22. 1 Cor. 15. 25.

2 To what Office else?

A. To be a Prophet, effectually to
teach his Church, *John 6 45. John 1. 18.*
2 Cor. 3. 3.

2 God hath given these Offices
to Christ with intent to bestow the be-
nefit, fruit and profit of them upon His
Elect, How doth it appeare that Christ
is a Christ to thee?

A. Because in some measure I am
made partaker of Christs anointing, (i.)
of his fulnesse I have received Grace to
know Him, to conquer my corruptions,
and am willing to sacrifice my dearest
contentments to his will, and am enabled
in some measure to serve him accepta-
bly,

bly, *Rom.* 12. 1. 1 *Pet.* 2. 5. 1 *Iohn* 2. 25.
Ier. 50. 20.

His only Sonne our Lord.

Q. Is Christ the onely Sonne of God?

A. Christ is the only Son of God by Nature (i.) of the same substance and essence with his Father; we are Sonnes of God by favour and adoption; [wee are not so borne, but by grace wee are made partakers of that dignity to bee the Sonnes of God.] *Iohn* 10. 30. *Gal.* 3. 26. *Gal.* 4. 5.

Q. Why is He called our Lord?

A. Because having bought us, Hee hath a propriety in us, and dominion over us as a Lord to rule and command us, and none else hath power over us: [He is made both Lord and Christ to rule all things of his Fathers Kingdome both in Heaven and Earth.] 1 *Tim.* 2. 6. 1 *Cor.* 6. 20. 1 *Cor.* 7. 23. *Luke* 1. 32. *Esay* 9. 7. *Esay* 26. 12. 13. 2 *Pet.* 1. 9. *Acts*

Acts 10.36. *1 Corinth.* 15.25.27.

Q. What doe you beleeeve in this Article?

A. I beleeeve that the eternall and substantiall Sonne of God, who is every way fitted and abled to save soules, is my Saviour, and that by Him delivering me from sinne and Satan, I am become the Sonne of God.



C A P. XVIII.

Of the Incarnation of the Son of God.

Which was conceived by the Holy Ghost.

THE conception of Christ stands in three things, 1. The framing his Body of the Virgin *Mary*. 2. The separating of originall sin from it. 3. The uniting of that Nature to Godhead in

the instant of his conception.

2. Christ is God equall with His Father from all Eternity, How came He to be man?

A. In the fulnesse of time He tooke flesh of the Virgin *Mary*, and was borne of her as we be of our mothers; [a perfect man as we are, so that there is true God, and perfect man in one person] *Iohn* 1.14. *Gal* 4.4. *Phil* 2.6.7. *Heb* 2.17. *Esay* 7.14. *Iohn* 3.13. *Rom* 9.5.

2. Why did he take mans nature on Him?

A. that he might bee put under the Law to stand in our roome, and in our nature to satisfie for our finnes; [at his Incarnation he entred into our bonds; as being God He could neither suffer death, nor be made obedient to the Law.] *Heb* 2.14. *Heb* 9.22. *Heb* 10.5.10.

2. How was He conceived?

A. Not by the power of nature as we are of two parents, but by the power of the holy Ghost, which did frame his body of the substance of the Virgin *Ma-*

ry, and united it to the Godhead, *Luke* 1.35. *Iohn* 3.13. *Eph* 4.9.

Q All that be borne of women bee sinners, How came Christ to bee conceived and borne without sin?

A. Because He was conceived by the power of the holy Ghost who did separate originall sinne from his nature, *Luke* 1.35. that holy thing, *Heb*. 7.26. *Heb*. 4.15.

Q. Why must Christ bee without sinne?

A Because else Hee could not save sinners, *Heb*. 7.27,28.

Q Why was he borne of a Virgin?

A To answer the Prophecies, that hereby it might appeare that he was the true Messias spoken of by the Prophets, *Esay* 7.14. *Ier*. 31.22.

Q. Why of that Virgin, of the stock of *David* and *Abraham*?

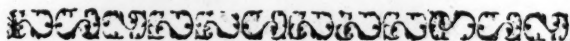
A. Because the promised seed was to come out of the loines of *Abraham*: [Salvation is of the Jewes.] *Gen*. 12.3. *Gen*. 22.18. *Gal*. 3.16. *Iohn* 4.22.

Q What doe you beleeve in this Article.

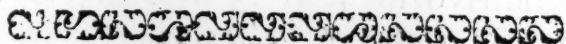
A. That the eternall Sonne of God remaining God, did take my nature on Him, and in that nature did satisfie for my sinnes : [In which being now advanced to Gods right hand, he doth execute as Mediator all things belonging to the Kingdome of God.]

Q How doth the true beleeve of this Article affect our hearts ?

A. In that wonderfull Person I admire Gods infinite wisdom and love in contriving and working mans salvation : [As he is in Himselfe a wonderfull Person, so hee is] to mee : I looke to the man that is Gods fellow, and dwells in the everlasting burnings.] *Eph. 1.6. 7. Eph. 3.8,9,10.*



Cap. XIX.





CAP. XIX.

*Of Christs sufferings.**Suffered under Pontius Pilate.*

2. **D**ID Christ suffer for himselfe?

A. No, Hee was no debtor to the Law, and therefore what he suffered was for us, and in our stead, [as our surety] *Esay 53.4,5,6. Heb.9.10. 1 Pet. 3.18. 2 Cor.5.21. Heb.7.22. Matth.3.14,15.*

2. What did Christ suffer in our stead?

A. The whole punishment due to our sinnes, the whole wrath of God in his soule and body which wee should have suffered, *Esay 53.4.10. Matth. 26.38. 39. Rev.19.15. 1 Pet.2.24. Psal.3.13. Rom,8.32.*

G 4

2. When

2. When did Hee suffer all these things?

A. Especially in the garden where he sweated drops of blood before any hand was laid on Him, and on the Crosse by the space of six houres. *Luke 22.43.44. Math.27.46. Ps 22.1.6. Marke 14 33, 34. Phil.2.8.* [So heavy was the wrath of God, that an Angel came to comfort Him, that he roared as a man forsaken, &c.]

2. What is the vertue and efficacy of His sufferings?

A. By His stripes we are healed, *Esay 53.5. Rom 4.25. Heb. 9.14.26.28. Col.2.14. Heb.10.2.10.12.14.* [In him we all died, and were condemned and his death took away our condemnation, *2 Cor.5.14.*]

2. For whom did Christ suffer all this?

A. For his Body the Church: [Christs blood is of value to save all men, but it was not intended for them that perish; Christ stood not in their stead, for then they,

they should not die themselves,] *Eph. 5.*
25. Iohn 10. 15.

Q. How know you that you have a part in Christs sufferings?

A. Because the life and power of sin is killed in me, and I believe to Him that died for me. [Sinne is of all things most odious to me.] *2 Cor. 5. 15. Rom. 6. 3. 6. I Iohn 5. 6.*

Q. Who was *Pontius Pilate*?

A. The Roman Judge that condemned him, because he said that he was the Sonne of God, the King of Israel. *Iohn 19. 7, 8, 12, 15, 19, 21. Matth. 20. 19.* [a signe that the Messiah was come, because the government was taken from them, and now in the hand of a stranger. *Gen. 49. 10. Iohn 18. 31.*]

Q. Why was Hee thus legally condemned and not killed privily?

A. Because the death alone is satisfactory which the Law and publick Authority doth inflict on malefactors; [for though Christ were no malefactor, no guile was found in his lips, he was innocent

nocent by the Judges owne mouth, yet
He was numbred amongst the trangres-
sors.] *Iohn* 18.30. *Esay* 53.12. *Matth.*
20.18,19.

Q. What kinde of death died He?

A. Hee was crucified which was a
painfull, shamefull and accursed death,
Luke 23.44. *Iohn* 19.31. *Phil.* 2.8.
Deut. 21.23. *Gal.* 3.10.

Q. Why that kinde of death?

A. Because Hee was to remove the
curse from us, therefore Hee was to bee
made a curse for us, *Gal.* 3.13.

Q. Dead: Why died He?

A. Because death is the wages of
sinne, and sinne is not remitted without
bloud. *Rom.* 6.23. *Heb.* 9.22. *1 Cor.* 15.
56,57. *Heb.* 2.9.14.

Q. Buried: Why so?

A. That He might sweeten the grave
to us, and be God both of the dead and
of the living, *Matth.* 12.40. *Rom.* 14.
9. *1 Cor.* 15.55.

Q. Descended into hell: When
Christ gave up the Ghost, His body
was

was put into the grave, and his Soule went into Paradise, being commended into the hands of God, as the soule of *Stephen* and other the faithfull are, and as the soule of the converted thiefe was; What then is meant here by Christs descending into Hell, and in the Scripture?

A. His Soule went ^{not} into the place of the damned, but thereby is meant his abiding, (read Bishop *Vshers* answer to a Jesuits challenge in Ireland, cap. 8.) prisoner under the dominion of Death the space of three daies [as *Ionas* was three daies in the Whales belly, and saw no corruption. As *David* doth.] Compare *Psal.* 16. 10. with *Acts* 2. 27, 31. *Acts* 13. 34. 35. *Rom.* 6. 9.

Q. What is the substance of that you beleeve in this Article?

A. I beleeve that Christ suffered the whole punishment belonging unto sinners, both in his Soul and Body, when he offered up Himselfe a curse and sacrifice for sinne; and that by His sufferings
Gods

Gods wrath is pacified towards me, [and
all the spirituall enemies of my salvation
thereby vanquished.]



C A P. X X.

*Of Christs exaltation and sitting at the
right hand of God the Father.*

2. **D** I D Christ still remaine in
grave?

A. No, the third day He rose
again, *Luke 24. 3. 6. Acts 2. 24. Acts*
1. 3. 1 Cor. 15. 4. 8.

2. Why, was it needfull that Christ
should rise againe?

A. Because else wee are still in our
finnes, else it doth not appeare that our
finnes bee satisfied for, *1 Cor 15. 17.*
1 Pet. 1. 3. 21. [Christ was not onely to
suffer Death and the Law, but to con-
quer them, which hee had not done, if
hee

he had beene still holden of death, and we must have looked out for another Saviour that could conquer it: The debtor comes not out of prison till he have paid the utmost farthing, &c If any one sin had beene unsatisfied, Christ had not risen from the dead.]

Q. Why else must Christ rise againe?

A. That hee might apply effectually unto us the merit of His death, 1 Cor. 15. 16. 54. 55. Rom. 4. 25. 1 Pet. 1. 11.

Ascended into Heaven.

Q. What became of Christ after he was risen?

A. After he had spent forty daies in teaching his Apostles the things belonging to the Kingdome of God, He went up into Heaven in that same body which had beene crucified and buried, Acts 1. 3. 9, 10, 11. Eph. 4. 10. Luke 24. 51. Eph. 1. 20. 22.

Q. What good is that to us?

A. It

A. It assureth us that he hath finished the worke of our redemption (which His Father gave Him to doe) in an acceptable manner, *Iohn 16.10. Iohn 17.4,5. Heb. 9.12.25. Heb.10.12.*

Q. What else doth it assure us of?

A. It assureth mee that seeing Christ is entred into Heaven in our name, and hath taken possession for us of the purchased inheritance, that therefore hee will bring us thither in his appointed time, *Iohn 12.26. Iohn 17.24.*

Sitteth at the right hand of God.

Q. God hath no right hand, nor left hand, What then is the meaning?

A. It signifieth that Honour and Power which Christ received of his Father when hee had finished the worke of our redemption, *Heb 1.13. Matth.22.44. Eph.1.20.22. 1 Cor.15.24,25.*

Q. What doth Christ doe there?

A. He makes intercession for us, (*i.*) He presents our praiers, and pleads his merits

merits for our acceptance, *Heb.* 7.25.
Heb. 9.24. *Rom.* 8.34. [Hee entreth our
 apparance and causeth that no wrath
 issue out against us, though our finnes
 cry for vengeance.] God never said to
 Saint or Angel, Sit thou at my right
 hand, *Heb.* 1.13.]

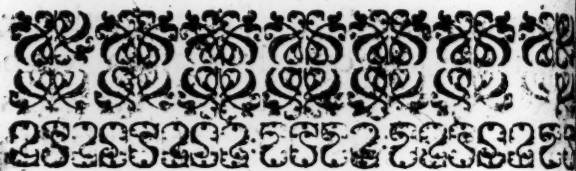
Q. Doe wee not want Him here on
 earth?

A. No, He doth us more good in Hea-
 ven, appearing for us in the presence of
 God upon all occasions, [and yet He is
 here with us in His Majesty, Headship
 and Grace, though not in his Body,] *Iob.*
 16.7. *Iohn* 14.28.

Q. How doth this affect the heart of
 the beleever?

A. It comforts me in assurance that it
 shall not goe ill with the Church or any
 member thereof, as long as Christ is at
 Gods right hand. [Pull Christ from
 Gods right hand, and then you may
 overthrow the Church and Children of
 God.] *Psal.* 110.1.2. *Rom.* 8.34. *Iohn*
 10.28.

Cap.



CAP. XXI.

Of the last Iudgement.

From thence he shall come to iudge.

Q. Shall this world ever have an end?

A. Yes, and then Christ shall come in great glory to iudge the world,
 2 Pet. 3. 10. 11. 2 Tim. 4. 1. Matth. 16.
 27. Act. 3. 21. Matth 26 64.

Q. Who shall be Iudge?

A. The same Christ that was pierced,
 Act. 17. 31. Iohn 5. 22. 27. Zach. 12. 10.

Q. Whom shall He iudge?

A. The quicke and the dead, (i.)
 all men that ever were, or shall be.

Q Who

Q Who be meant by the quick?

A. They that be found alive at the last day, *1 Cor 15.51. 1 Thes. 4.15.*

Q Who by the dead?

A. All that have departed this life from the beginning of the world, they shall come againe with their owne bodies, *Rev 20 12. Iohn 5.28,29.*

Q Whereof shall they bee judged?

A. All men shall give account of themselves, as their workes and waies have been, *2 Cor. 5. 10. Rom. 2. 5, 6, 12, 16. 1 Cor. 4. 5. Eccles. 12. 14.*

Q What sentence shall be passed on the godly?

A. A sentence of absolution for Christs sake, *Matth. 25. 32. 34. Eph. 5. 23. 27.*

Q What on the wicked?

A. A sentence of condemnation, [and then shall bee made an everlasting separation betweene men and men, between godly & wicked, between chaffe and wheat; the one to everlasting joy, the other to everlasting punishment with

the Divell and his Angells for ever more.] *Matth. 25. 41.*

Q. What followes of the true beliefe of this Article?

A. It makes me carefull so to order the matter that I may bee found of Him in peace, not willingly going on in any course in which I would be loath to bee found at the last day: [I would not at that day stand and appeare among Non-residents, Usurers, Swearers, &c. and therefore I hate those courses now,] *2 Pet. 3. 11. 14. 1 Pet. 1. 17. 2 Cor. 5. 9. 11. 12.*

I beleve in the Holy Ghost.

Q. Who is the Holy Ghost?

A. The third Person of the blessed Trinity, equall, and of the same substance with the Father and the Sonne, proceeding from the Father and the Son, *1 John 5. 7. Matth. 28. 19. Luke 3. 22.*

Q. What is the office and worke of the Holy Ghost in mans salvation?

A. To make us holy, to sanctifie; wash,

wash, and renew our hearts and lives, filling us with all spirituall graces, and thereby scaling up the love of God unto our hearts, *Matth. 3. 11. Iohn 3. 5. 1 Cor. 6. 11. Tit. 3. 5. Rom. 8. 16. 2 Cor. 1. 22.*

Q. What doe you beleewe in this Article?

A. I beleewe that as Christ redeemed the Church, so the Holy Ghost sanctifieth it, and that through sanctification of the Spirit, I shall receive the inheritance purchased by Christ; [or I depend upon Him for sanctification and salvation; our salvation being among those workes of God which are externall (*i.*) terminated in the creature, it is the worke of the whole Trinity, *Eph. 1. 5. Acts 16. 28. Rev. 1. 4. 5.* only as there is an order in their subsistence so there is in their operations,] *2 Thes. 2. 13.*

Q. How may it appeare that you beleewe in the Holy Ghost?

A. 1. Because my hope and confidence for mercy is not seperated from, nor greater than is my care to bee sanctified:

fied: [I desire sanctification of the Spirit,
as well as justification by Christ.] *Rom.*
8.1.13. *Psal.* 51.9.10.

2. How else?

A. Because I will not grieve the holy
Spirit of God, but do endeavour to fol-
low and be led by the motions, counsels
and directions of the Spirit, and not of
the flesh, *Rom.* 8.14. *Eph.* 4.30. [I
beg the Spirit to doe all my works for
me, a spirit of revelation and renovation;
a spirit of consolation and confirmation;
&c.]



C A P. X X I I.

Of the Church of God.

2 **T**HE gathering of the Church
is a fruit of Christs death and
exaltation, Tell me whats meant by the
Church of God.

A. The

A. The company of Gods Elect, called and seperated from the rest of mankinde, and united unto Christ their Head by faith, *1 Cor. 1. 2. Rom. 1. 6, 7. Gal. 1. 15. 1 Pet. 2. 9.*

Q. From what are they called? And unto what are they called?

A. From sinne and the power of darkenesse, unto faith and true repentance, [from love of the world to the love of God, from carelesse-ness to conscience of pleasing God,] *Col. 1. 13. 1 Thes. 1. 9. 1 Thes. 4. 7. 1 Pet. 1. 14, 15. Acts 26. 18.*

Q. By what meanes are they called?

A. Outwardly by the word preached, which inwardly is made effectually by the Holy Ghost to their conversion, *1 Thes. 1. 5. Acts 16. 14. 1 Cor. 3. 6, 7, 9.* [There is an outward calling, and an outward joining to the Church, *Mark. 20. 16. 1 Iohn 2. 19. Rom 9. 4, 5.* But this saveth none without the inward calling, and spirituall ingrafture into Christ,

John 15. 19. Gal. 1. 15. 1 Pet. 2. 5. Eph. 2. 19, 20, 21. Eph. 5. 15, 16, 23, 30. Col. 2. 19.]

Q. These called ones, How be they distinguished?

A. Part of them be in Heaven having (a) finished their blessed course, and are called the Church triumphant: And part is yet on earth, (b) combating and striving with corruptions, feares and temptations from within, and from Satan, and are therefore called the Church militant, (a) *Rev. 7. 13, 16, 17. Rev. 14. 13. Heb. 12. 23. 2 Tim. 4. 7, 8.* (b) *Eph. 6. 13.*

Q. Why is the Church called holy?

A. Because it is made holy by the Word and Spirit, so that no ungodly person is of the Church, though hee be in the Church, *Rom 2. 29. Rom. 9. 6. 1 John 2. 19.*

Q. Why is it called Catholick?

A. Because this company is gathered not out of one place or people, but of all Nations, Languages and Peoples, and in all ages of the world, *Rev. 7. 9.*

Q. What

Q. What be the signes by which the societies of men professing the faith of Christ, may be knowne to bee the true Churches of Christ?

A. 1. By the purity of Doctrine and Faith which they hold and teach. 2. And by the purity of worship preserved amongst them from pollutions of Idolatry, and superstition: [pure faith and pure worship shew a true Church.] *Iude vers. 3. Acts 24. 14. Hos. 2. 2. 4. 5.* [Papists call themselves Catholicks, but falsely, being both hereticall in Doctrin, and Idolatrous in worship; a Catholicke is a right beleever: All true beleivers in the world make but one Catholicke Church, as there is but one Christ, one Faith, one Baptisme, one Heaven and one way to life eternall, *Eph. 4. 5, 6. Heb. 11. 40.*]

Q. Doe you beleeeve in the Church?

A. No, there is no trust nor helpe in man for matters of salvation, *Psal. 49. 7, 8. Mic. 6. 7.*

Q. What then?

H 4

A. I

A. I beleeve that God ever had, and ever will have to the end of the world a company of faithfull people to serve Him, and that I am one of the number.

2. How doe you know that you are one of the Church?

A. Because I am not of the world, but have separated my selfe from the evill manners and sinfull courses thereof, and doe now heare and follow the voice of Christ, *Iohn* 10. 16.



CAP. XXIII.

Of the communion of Saints.

2. **W**Hat meane you by the communion of Saints?

A. I meane that this holy People have a spirituall fellowship with Christ their Head, and one with another. [The mem-

members of the Church are coupled together with Christ their head, and one with another.] *Eph. 4. 4. 6.*

2. Wherein have they a fellowship with Christ their Head?

A. In all the priviledges and riches which God hath bestowed on the man Christ, as in his sufferings, in his graces, righteousness and Kingdome. [Christ is a Sonne, so are we, Christ is justified from our sinnes, so are we: As Christ the first borne is, such are we in relation unto God.] *Rom. 8. 17. Iohn 14. 19. Eph. 5. 30. 32. Matth. 19. 28. I Iohn 1. 3. Iohn 17. 24. Col. 1. 19. Iohn 1. 16.*

2. By what bonds is this spirituall union betwixt Christ and your soule made up?

A. They be two, one comming from Christ to us, and that is his (a) Spirit, whereby hee doth apprehend and quicken us; the other going from us to Christ, and (b) that is our faith whereby we embrace and hold him fast: [By these two we are knit unto Christ, and
so

so partake of all his riches.] (a) 1 Cor.
12. 12, 13. 1 Cor. 6. 17. Rom. 8. 9. (b)
Eph. 3. 17. Heb. 3. 14. Rom. 11. 20.

Q How doth it appeare that you have
communion with Christ the head?

A. By this I know it because I have
the same Spirit of Christ, whereby I am
conformed and made like unto him in all
things; his will and waies, his friends
and foes bee mine, [even as if the same
soule were in two bodies they would
move alike, and affect the same things.]
Col. 2. 19. 1 Iohn 4. 13. 1 Iohn 1. 6. Iohn
17. 21. Rom. 3. 14. Ezek. 10. 17.

Q Wherein have the Saints a fel-
lowship one with another?

A. In faith and love, Eph. 2. 19, 20.

Q In faith, how?

A. They are all partakers of one
Hope, one Spirit, one Faith, one Bap-
tisme, and all goe one way to Heaven,
[and are all confederate with Christ to
serve him according to the covenant of
faith and obedience, against all sects, he-
resies, misbelievers, and loose-livers
what-

whatsoever.] *1 Cor. 10. 1. 4. 1 Cor. 12. 12. 13. Eph. 4. 13. Phil. 1. 27. Zeph. 3. 9.*

2 In love, how?

A. By that one Spirit whereof all partake, wee are united together in love, so that all the faithfull doe love (a) and esteeme each of other, and (b) communicate each to other in all good things, ever wishing well to the prosperity of Gods Church and cause in all the world. (a) *Philem. v. 16. 17. 1 Iohn 5. 1. 1 Pet. 2. 17* (b) *Acts 2. 42, 45, 46. Acts 4. 32. Rom. 12. 6. 1 Cor. 12. 25. 1 Thess. 3. 12.*

2. How are the members of the Church called Saints, seeing in many things they sin?

A. Because they are made holy in part, and are perfectly holy in Christ: [We must be Saints here, else wee shall never be Saints in Heaven.] *Eph. 1. 1.*

Q. A. 1.



CAP. XXIV.

Of forgivenesse of finnes.

Q. What is sinne ?

A. Any transgression of Gods Law. *1 Iohn 3.4. Mat. 25.41.*

Q. What is the punishment due to sinners ?

A. Eternall death, the curse of God for ever in Hell fire. *Rom. 6.21.23.*

Q. Are you a sinner ?

A. Yes : I was borne in sinne, and do daily breake Gods holy Lawes. *Psalms. 51.5. Rom. 12.14.*

Q. Shall you then be damned in Hell fire ?

A. I deserve damnation, but I beleieve that through Christ my finnes shall bee forgiven me. *Rom. 8.1.*

Q. Are finnes forgiven in this life ?

A. Yes,

A. Yes, now, or never. *1 Iohn 2.12.*
Col. 1.14. 1 Iohn 3.2. Mat 9.2. Rev 2.
17. Rom. 5.5. [The conscience is now
 absolved, and it shall be hereafter declared.]

Q. What is forgivenesse of finnes?

A. It is a free and full discharge of a
 sinner from the guilt and punishment of
 sinne, so that they in Gods sight are as if
 they had never beene. *Esay 43.25. Mic.*
7.18.19. Rom. 8.33.34.

Q. Who doth forgive finnes?

A. God alone, who is offended and
 dishonoured by them. *Mar. 2.7.9. Luc.*
23.34.

Q. Why, and for whose sake doth
 God forgive finnes?

A. For Christs sake, without respect
 to any thing that wee can doe or suffer.
1 Iohn 2.12. Acts 2.38. Acts 13.38.
Eph. 4.32.

Q. Why for Christs sake?

A. Because hee being surety of the
 New Covenant, hath in my nature,
 roome, and stead, answered the Law, and
 pacified

pacified Gods wrath. 2 *Cor.* 5. 21.

Q To what manner of persons is remission of finnes granted in the Gospel?

A. To them onely that beleeve, and repent, and amend their lives and turne from the evill of their doings, *Luke* 13. 3. *Marke* 6. 11. *Ezek.* 18. 21. *Esay* 1. 18.

Q Do you think in your conscience that your finnes in particular bee forgiven?

A. Yes, that is it I beleeve in this Article, namely that I am of the number of those that have their finnes forgiven them, *Iohn* 5. 24.

Q What effects doe follow Gods forgiving of finnes, and the beleeve thereof?

A. Three, 1. Where sin is forgiven, it is subdued and purged out, [the issue of our corruption is stanch'd & dried up, when once we have touched Christ by faith, and have his blood sprinkled on our consciences, *Mar.* 5. 29. *Acts* 3. 26. *Pf.*

1.7. Ro.6.11.14. [Peace without Grace
is not of Gods sending, it is a false peace;
but if we be healed and clenſed of ſinne,
we are forgiven, though wee feare the
contrary, *Col.2.13.*]

2. What other ſigne and effect fol-
lowes that our belief?

A. The perſwaſion that God hath
forgiven me, begets in my heart a ſtrong
love, and high priſing of Jeſus Chriſt,
Luke 7.42.47. Zach.12.10. 2 Cor.5.
14.

2. What thirdly?

A. It makes me ready to (a) forgive
others, and to (b) pittie them that goe on
in their ſinnes impenitently as I my ſelfe
have done heretofore, (a) *Eph.4. 31,32.*
Matth. 18.32,33. (b) *Luke 22.32.*





CAP. XXV.

Of resurrection of the flesh, and everlasting life.

Q. Shall they that bee dead live againe?

A. Yes, at the last day every one shall come againe with his owne body, *Acts 24.15. Iude ver. 14. Iob 19.24. 25,27. Dan. 12.2. Matth. 22.32. Iohn 11.24. 1 Cor 15.12.*

Q. Shall the very same body live againe and be raised?

A. Yes, the same bodies made free from all defects and weakenesses, unto which we are now subjected, *1 Cor. 15. 43.53. Phil. 3.21. Iohn 5.28,29.*

Q. How doth the beliefe of the resurrection worke upon you?

A. It makes mee keepe a conscience void of offence before God and men,
con-

continuing in welldoing with courage and patience. [I will not bee corrupted with worldly honours or pleasures.]

Acts 24.16. 1 Cor. 15.33,34,58. 2 Cor. 9.16. Heb. 11.35.

And the life everlasting.

Q. When a man dies his body goes to the grave, doth the soule die with the body like the beasts?

A. No, the soule is an immortall substance, and seperated from the body at death, *Eccles. 12.7. 1 Kings 17.21. Luke 23.43 46. Maith. 22.32.*

Q. Whither then goe the soules of them that depart hence?

A. To Heaven or to Hell, to everlasting life, or to everlasting death, immediately after their dissolution, *Luke 16.22.23. Heb. 9.17. Col. 1.20. Rev 14.13. Rev. 6.9. Phil. 1.23. 2 Cor. 5.8.*

Q. Then there is no Purgatory, or third place, where as in a prison, by enduring exquisite torments, the soules that were

not fully purged in this life', doe make satisfaction for veniall sinnes, and lighter faults, or for their temporall punishment due to their mortall sinnes they have committed; from which Purgatory they say they are delivered by the prayers of the living, and the Popes indulgences, or at least at the day of judgement if they chance to lye there so long ?

A. No, for as there bee two sorts of men, godly or wicked, sheep or goats, regenerate or unregenerate; so there be but two places provided for them, where they remaine in an unchangeable estate of blisse, or woe: [All (a) wicked men of what profession soever being punished with everlasting perdition from the presence of God, and (b) all the faithfull are present with the Lord, their soules being fully purged from all spot of sin, and the fault (c) quite remitted through the blood of Christ, (a) 2 *Thes.* 1.9. *Matth.* 25.41.46. *Rom.* 2.9. (b) 2 *Cor.* 5,6,8. *Rev.* 14.13. (c) 1 *John* 1.7. *Eph.* 5.27.

2. What

Q. What is meant by life everlasting?

A. It is the glorious estate of the Elect after this life wherein they doe immediately enjoy God and Christ for ever, in a most holy, happy, unutterable and unchangeable communion, *1 Iohn 3.2. Rev. 22.4. Rev. 21.3.4. 1 Thes 4.17. Psal. 16. 11. 1 Cor. 2.9.*

Q. For whom is eternall life prepared? To whom is it given?

A. To them that walke with God, (a) finishing their course in feare and holinesse, and (b) endeavouring to glorifie God here on earth, (a) *Matth. 5. 8. Heb. 12. 14. Iohn 10. 27, 28. Rev. 21. 27. Rev. 22. 14. (b) Iohn 17. 4. 2 Tim. 4. 8. Matth. 25. 21.*

Q. What doe you beleeve in this Article?

A. I beleeve that at the last day my soule and body shall be joynd together againe, and that in both I shall enjoy the presence of God for evermore, *Tit. 1. 2. 1 Thes. 4. 17. 1 Iohn 2. 25.*

Q. Why doe you thinke that you shall enjoy this blessed life ?

A. Because the life of grace is already begunne in me, which shall end in glory, *1 Iohn 3.3. Matth. 19. 28, 29. Rom. 6. 22. Phil. 1. 6. 1 Pet. 1. 23.*

Q. May a Christian bee assured of everlasting life before he depart this present life ?

A. Yes he may, and that upon sure and infallible grounds, out of Gods word wherein we cleerly see Gods promises and purposes towards them that be effectually called : [Faith is a sure knowledge of a thing upon the authority of divine revelation, which cannot deceive nor bee deceived,] *Iohn 3. 36. 1 Ioh. 5. 11. 12. 1 Ioh. 4. 10. 14. 19. 24. Ep. 1. 14. 2 Cor. 1. 22. 1 Thes. 1. 4. 5. 2 Pet. 1. 10. 2 Cor. 13. 5.*

The



*The office and worke } justifie,
of faith is twofold, to } purifie the heart.*

C A P. XXVI.

*Of the first fruit and office of faith: viz to
justifie, and of the means of faith.*

2. **VV**hat profit redounds to
thee of this beliefe?

A. By it I am righteous before God,
and heire of eternall life, not because my
faith of it selfe can make me righteous,
but because the righteousness of Christ
is my righteousness before God, and I
cannot apply it to my selfe by any other
way then by faith. [God offereth us life
and righteousness in Christ, and faith
is the hand by which wee receive that
gift,] *Rom. 4. 5. 6. 1 Cor. 1. 30. Iohn 6.*

35. 1 *Iohn* 5. 11, 12, 13. *Rom.* 3. 24.
25.

Q. Say the same in other tearmes.

A. When I say wee are justified by faith, I meane the object of faith Christ Jesus: [The onely way and meane to embrace Christ, and to rest on the promises of the Gospel is by faith,] *Phil.* 3. 9.

Q. It seems then that faith is a most excellent gift of God which bringeth us into the possession of Gods rich mercies and tender love revealed in the Gospell?

A. It is so, and therefore above all things we must labour for the grace of faith, *Iohn* 6. 29. *Iohn* 3. 18. *Acts* 16. 31. *Heb.* 2. 2. 11. *Heb.* 3. 12. 14. 19.

Q. Can we attaine it of our selves by our owne strength?

A. No, (a) it is the gift of God, our hearts are (b) slow to beleeve, being naturally inclined to distrust God, and trust in the creatures, and therefore (c) God by his holy Spirit draweth our hearts to embrace his gracious promises,

ses, (a) *Heb.* 12.2. *Eph.* 2.8. (b) *Luke* 24.25. *Marke* 9.24. *Num.* 20.12. 2 *Chr.* 16.7.9. *Mat.* 14.31. *Luke* 18.9. (c) 1 *Cor.* 2.9.11. *Iohn* 6.44.45.

2. Why must wee strive seeing it is Gods gift?

A. Yes, because God hath appointed meanes whereby he will bestow all graces on us, [and therefore if wee seeke him in those meanes we shall finde him, and if wee neglect those meanes, it is a signe we have no grace, nor can we ever hope to have any,] *Marke* 4.24. 1 *Cor.* 3.7.9. *Rom.* 10.14.15. *Prov.* 2.1.2,3. *Matth* 13.44. *Acts* 16.14.

2. Why secondly must we strive?

A. Because faith and all other graces be contrary to our corrupt nature, and therefore wee must give the more diligence to attaine to the same at Gods hand; [as he that plants a graft contrary to nature, must use the more care; and because we cannot cure our selves, wee must seeke and beg some one to put us into the poole when the waters bee moved]

ved] *Phil.* 2. 12. 13. *Eſay* 26. 12. *Heb.* 6. 11. 12. *Rom.* 11. 20. 24.

Q. By what meanes doth God usually worke faith in us?

A. By the preaching of the Goſpel, by which it is alſo encreaſed; [and therefore if we deſire to have faith, we muſt heare and obey the Goſpel, the word of the Kingdome muſt bee rooted in our hearts and affections,] *1 Pet.* 2. 2. *1 Pet.* 1. 23. *2 Theſ.* 2. 8. *2 Cor.* 10. 4, 5. *Rom.* 1. 16. *Luke* 8. 13. 15.

Q. How doth the Doctrinē of the Goſpell bring about the heart from ſecurity, and falſe confidences to beleve on Chriſt for ſalvation?

A. Two waies eſpecially, firſt, by inviting us to come unto Chriſt, the Spirit doth convince us of ſinne and damnation, and that wee have need of the righteouſneſſe of another to ſave us, *Matth.* 3. 7. *Luke* 13. 3. *Iohn* 16. 9. *Iohn* 3. 45. *Iohn* 8. 24. *Philip.* 3. 3. 8; 9. *Matth.* 9. 13. [By the Law is the knowledge of ſinne, but that which makes

makes us fly from the Law, to be dead to it and to seeke salvation by a righteousness without us, that is the worke of the Gospell, *Rom. 7. 4.* the Gospell inviting, commanding and calling us to another righteousness, it doth cause us to renounce and forsake the hope of righteousness by works of the Law; the Gospell puts a spirit into the letter of the Law.]

2. How secondly doth the Gospell worke the heart to beleever?

A. By shewing an excellency and al-fufficiency in Christ, such a fulnesse that of Him and in Him, we have all things needfull for salvation: [it shews and assures the conscience that God is satisfied and well pleased with us in Christ]

Matth. 3. 17. Acts 13. 32 33. 34. Iohn 1. 16, 17. Col. 1. 13, 14, 19. Heb 9. 12.

2. What followes hereof?

A. They that meddle not with the Scripture, regard not the Ministry of it on the Lords day, but slight it, or scoffe at the preaching thereof, shew plainly

ly that they have no faith, *Rom. 15.4.*



C A P. XXVII.

*Of the second office and fruit of faith, viz.
to purifie the heart and worke by love:
Here followes the life of a be-
leever.*

2. **VV**hat is the second office of faith?

A. To purifie the heart working it to an obedient walking in all the Commandements and Ordinances of the Lord, [so that I shall not professe one thing and doe another] *Iam 2. 17, 21, 26. Acts 15.9.* [it is ever purging out corruption.]

2. The rule of obedience is generally the whole written word of God, and more summarily the morall Law contained in the ten Commandements:
Tell

5.4.

Tell me now, is the Law of the tenne Commandements still in force?

A. Yes, and whosoever doth, or teacheth otherwise, shall bee least in the Kingdome of Heaven (*i.*) none at all, *Matth.* 5. 18, 19. *Rom* 3. 19. 31.

2.

Q. Is the Law given that we should looke for life and salvation by it?

A. No, because by it all the world is guilty before God: [If we were without sin, we should be saved by the Law, but being all wretched sinners, the Law curseth us, and we must looke else where for a worthinesse to answer Gods judgement] *Rom.* 7. 4. 6. *Rom.* 3. 20. 23.

Q. To what use then was this Law given?

A. There is a twofold use of it, first, to convince us that wee are under sin and wrath, that so we might be brought to seeke salvation in Christ alone, *Gal.* 3. 24.

Q. How doth the Law force a sinner unto Christ?

A. There be five offices of the Law whereby it drives one to Christ, the first
is

is to make sinne knowne in its true greatnesse and sinfulnessse, both for the extent and danger of it; [by the Law we come to know our selves to be greater sinners and in worse case then wee could imagine, wee finde and feelee that to bee sinne which before we knew not, and many things to be greater evils, exposing us to greater wrath then heretofore we conceived, as our naturall corruption, the first motions unto sinne,] *Rom.* 3.20. *Rom.* 7.7,8,9,13.

2. What is the second worke of the Law forcing us to Christ?

A. It shewes us how farre short wee come, and how unable we are to do any one thing that is good in any measure, manner and degree as is required. [Many thinke they are holy, and please God well enough, because they know not the holinesse of the Law,] *Rom.* 7.11,13,18.

2. How else doth the Law shew us our vilenesse?

A. By it we finde and feelee the enmity and contrariety that is in our nature against

against God; tell a man of his sinne, or duty, O the heart is sad upon it, the Law is a burden to him, the heart rebels against it, and could even wish there were no such Law, no God to take vengeance. [Sinne is a burthen to a regenerate person, but Gods Law is not grievous to him: on the other side to a carnall man, sinne is pleasing, and duty a burthen; the duties of the Law being brought and pressed on the soule, doe shew how hollow and rotten wee are, which otherwise we should never have mistrusted by our selves] *Rom. 7.8,9, 10,13. Rom 8.7.*

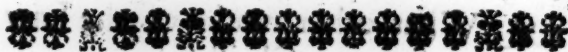
2. What other worke of the Law bringeth a sinner to Christ?

A. It worketh wrath, (i.) it layes the curse upon us, it proclaimes the judgement of God against us: [It curseth every disobedience, it tells every soule of us, thou art a damned creature, &c.] *Rom. 1.18. Rom. 4.15. 2 Cor. 3.7.9.*

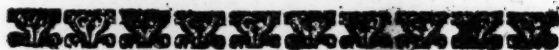
2. How

2. How fifthly doth the Law drive us unto Christ?

A. When we see that we are shut up and cannot winde our selves out of Gods wrathfull hands, the soule even drowned with sorrow and feare is constrained to goe to Christ upon the invitation of the Gospel: [The Law and the Gospel so working together; it is not in me to save you saith the Law; it is in me saith the Gospell.] *Act. 2. 37. Matth. II 28. Rom. 8. 15.*



C A P.





CAP. XXVIII.

*Of the second principall end and use
of the morall Law.*

2 **V**EE have seen one main
end of the morall Law,
what is the second?

A. To be a perpetuall rule of obedi-
ence and holinesse [and it is therefore
called the morall Law] *Matth. 19. 17.*
Gal. 3. 19. Rom. 2. 25. Rom. 7. 12. Hab. 8.
10. 1 Tim. 1. 5.

2 Our obedience is but in part here,
what be the properties of that obedience
which God will accept of his servants?

A. It must be a free (a) loving, sub-
mitting of the inward and outward man
to the (b) whole will of God, with an
inten-

intention (c) and desire to please and approve our selves to him in every thing we do: [This is the nature of true obedience, the ground & rule of obedience, is the will of God; the creature obeying is the inward & outward man; the manner is free without compulsion, the end and aime of all is to please God, not men or our selves; and by these properties true obedience is differenced from meer civill honesty, and restraining grace in hypocrites] (a) *Matth.* 15. 9. *Esay* 1. 12. *Rom.* 6. 13. 17. *Psal.* 40. 8. (b) *Psal.* 119. 6. 80. *Matth.* 5. 20 *Iam.* 2. 10. (c) *Hos.* 7. 14. *Zach.* 7. 5. 6. *Rom.* 14. 6. *Iohn* 5. 30. *Iohn* 7. 18. *Esay* 10. 7. *Mat.* 6. 6.

Q. Is there any worthinesse in our workes to procure to us Gods favour?

A. None at all, our best workes done before we be regenerate, are utterly corrupt, and cannot please God: [The evill tree cannot bring forth good fruit] *Iohn* 3. 6. *Rom.* 8. 8. *Matth.* 7. 18. *Phil.* 3. 8.

Q But

Q. But what say you of the workes we performe after regeneration?

A. Though God in mercy for Christs sake doe accept of our endeavours to please Him, yet our very best workes are stained with many imperfections [and therefore have need of forgiveness, &c.] *Luke 17.10. Rom 7.21. Esay 64.6. Tit 3.5. Maith. 20.20.14.*

Q. It seemes then that God doth receive us into his favour without any consideration of our workes, of his meere mercy in Christ alone imputing his righteousnesse unto us, and not our frailties?

A. It is most true, for we are saved by faith in Christ without the workes of the Law, *Rom. 3.28. Rom. 11.6.*

Q. But doth justification by faith make men despisers of good duties contained in Gods Law?

A. By no means, for faith is the very life and root of all good works, [and the reason why many doe not performe workes of obedience, is, because they

K

have

have not faith] *Heb.* 11. 7. 8. 17. 25. 27.
1am. 2. 22. *Luke* 17. 3. 5. *Esay* 7. 4. 12.
1 Pet. 3. 5.

Q The Law being the rule of obedience we ought to be carefull to know it, and to lead our lives by it?

A. Yes : For both he that knowes it not, and he that obeyes it not, shall bee beaten with many stripes, *Luke* 12. 47, 48.

Q. How many Commandements be there?

A. Ten : Ten words, *Deut.* 4. 13.

Q. What sorts of duties doth the Law of God containe?

A. Duties that immediately concern Gods Glory and Worship in the foure first precepts, and duties that more immediately respect our neighbours good in the six last, *Marke* 12. 29. 30, 31, 33. *Matth.* 22, 37. 40.

Q. What motives are there to stir us up to the keeping of this Law in all the points of it?

A. Two, first, because God is the
 Law-

.27. Law-giver; God spake every one of
 .12. those words, and where God hath a
 voice to speake, we ought to have an ear
 to heare, and an heart to obey. [God
 sets his stamp upon them] *Iam.4.12.*
Heb.2.2. Rom.7.12.

2. Why secondly must we carry an
 awfull regard to this Law?

A. Because He is Jehovah, our God,
 our maker, our deliverer, and therefore
 may justly challenge obedience at his
 creatures hands. [Love and feare ought
 to keepe us in obedience] *Mal.1.6. Esay*
5.4. Deut. 10.12. Ier.2.9.13.19. Mic.
6.3. Esay 43.23.24. Deut.7.6.11. Deut.
26.17.19. [the strongest and sweetest
 bond of obedience is that relation be-
 tween God and us.]



CAP. XXIX.

*of the first Commandement, Thou shalt
have noother Gods, &c.*

2. **VV** Hat's the purpose of God
in this first Commande-
ment?

A. That we should take Jehovah the
onely true God for our God, and set
Him up in our hearts in his due place (*i.*)
above the creature, to love and feare
him, to serve, trust and obey him; [we
must reserve unto him all that prehemi-
nence of honour, feare, love, and
trust which is due to him as a God, and
not to give any part thereof to the crea-
ture: To honour a King as if he were but
a private person, is not to give him his
due, because it is beneath his place, God
must

must have his full preheminence in our hearts] *Marke* 12. 29, 30. *Matth.* 4. 4.

10.

Q. What particular duties are commanded under this generall, that so God may be thy God ?

A. Five, first, I am hereby bound to know God in his nature, will and attributes, else I shall never love him, nor trust in him, 1 *Chron.* 28. 9. *Rom.* 12. 2. *Iohn* 17. 3.

Q. What else ?

A. We are bound to beleieve on him, to depend and stay our selves on him for every good thing wee need, not being disheartned in our duties, nor stepping out to false helps in evill times, *Ier.* 17. 7. 2 *Chron.* 20. 20. *Psal.* 31. 6. *Psal.* 11. 1. 2. *Iob* 31. 24. *Jonah* 2. 8. *Dan.* 3. 16.

Q. What thirdly ?

A. I am bound to love and delight in him as the chiefest good, above father, lands, credit, profit, or life it selfe, *Mat.* 10. 37. 1 *Sam.* 2. 29. *Matth.* 19. vers. 22. 29.

2. What fourth duty?

A. I am bound to feare him, to stand in awe of his Majesty, not daring to offend him in any thing for any respect. [The object of godly feare, is the evill of sinne, the offending of God] 1 *King.* 8.3.12. *Esay* 51.12. *Esay* 2.22. *Esay* 8.12.13. *Ier.* 2.19. [In all these God must have his full preheminance, for if we love, feare, trust, or delight in any thing against God, or above God, then that is our God.]

2. What fifth duty?

A. I am bound to acknowledge him (i.) to make outward profession, that God is the Lord whom we serve, that he is the governour, p^r-server and rewarder of all men, the searcher of all hearts, and that no God can doe in this manner: [There is none other to whom any of these can be applied] *Dan.* 2.47. *Dan.* 4.37. 1 *Chron.* 29.10.14. 1 *Cor.* 4.6. *Esay* 26.12. 1 *Cor.* 1.31. *Marke* 8.38. *Ier.* 10.6,7.

2. The thing here generally forbidden

den, is the giving of any divine honour to the creature, the setting up of the creature in our hearts to withdraw us from God; Tell me particularly who be the transgressors of this Commandement?

A. Seven sorts of persons, first, all ignorant persons that either (a) naturally, or (b) carelessly or willingly remain ignorant of God and his will concerning us, (a) *Eph. 4. 17, 18.* (b) *Iob 21. 14. Iohn 3. 20. 2 Pet. 3. 5.*

Q. Who else?

A. They that have knowledge severed from obedience, such as professe to know God, but in their workes and waies deny him. [These doe not take Jehovah for their God.] *Tit. 1. 16. Rom. 1. 18.*

Q. Who thirdly?

A. All Idolaters, all such as bee in error, and have false imaginations of God, such as thinke there is no God; or moe Gods then one, or that God is like to any thing made by art in carving or painting, and whosoever doe give any

part of divine worship to any creature:
 [These be Idolaters.] *Rom.* 1. 23. *Rev.* 21.
 14. *1 Cor.* 8. 10. *Acts* 17. 30.

2. Who fourthly ?

A. All superstitious persons (*i.*) such
 as ascribe any supernaturall effect (good
 or bad) to ceremonies and observation of
 things, the observation whereof hath no
 ground in nature, nor divine institution,
 [as the crying and flying of birds, blee-
 ding at the nose, the hare crossing us in
 our journey, &c. also in Religion, as-
 cribing supernaturall effects, worth, ex-
 cellency, or acceptablenesse to ceremo-
 nies devised by man, as to annointing
 with oile, signing with the crosse,
 sprinkling with holy water, consecration
 of Temples, Vestments, Altars, &c.]
Marke 7. 4, 5, 8. *Col.* 2. 21. *1 Sam.* 4. 3.
Ezek. 21. 19. *Ier.* 10. 2, 3.

2. Who fifthly bee the transgressors
 of this Commandement ?

A. All such as seeke to wizards,
 witches, conjurers, or to Saint or Angel
 for helpe. [All that step out to any un-
 law-

lawfull shifts in distresse, &c. all these doe forsake Jehovah, and cleave to the creature:] *Gen.* 20. 11. *2 Chron.* 16. 7, 8, 9. *Deut.* 18. 9. 10. *Acts* 8. 10. 11. *1 Chron.* 10. 13. 14.

2. Who sixtly?

A. They that doubt and despaire of Gods truth and love made knowne, and will not commit their soules and estates to him: [It is a sinne to doubt and refuse any part of Gods truth and promises, the highest degree of unbelieve is despaire.] *Esay* 7. 9. *Heb.* 3. 19. *Mat.* 6. 30. *Iohn* 20. 25. *Matth.* 8. 29. *Iob* 27. 10.

2. Who lastly bee trangressors of this Commandement?

A. All that be ashamed of God, and deny him here before men in any degree, as in his word, waies, worship, children and ordinances, *Iohn* 12. 43. *Luke* 22. 57. *Iohn* 6. 66. *2 Tim.* 4. 16. *Ier.* 9. 3. *Matth.* 11. 9.

2. What followes hereof?

A. That if we doe not make conscience

ence of these duties, and care to avoid these finnes, we be under the Law, (i.) under the sentence of it to be judged by it. [Where sinne reignes, the Law reignes, and is in force against thee.]

Rom. 6. 14.



C A P. X X X.

Of the second Commandment : Thou shalt not make unto thee any graven Image.

2. **W**Hat is the purpose of God in this Commandment ?

A. To preserve his outward worship pure and undefiled from all superstition and idolatry, from all inventions of man, and to keepe us to that intire manner of worship which himselfe hath appointed;
so

so is this Commandement expounded in
Scripture, *Num.* 15.39. *Deut.* 12.30.32.
Psal. 106.38,39. *Esay* 8.20.

Q. Well then, here wee are forbid-
den to worship God after our owne wits
and wills, what is particularly forbidden
in this kinde?

A. The making of any Image either
of God, or of any creature for Religious
use, (i.) to helpe us in our worshipping
of God [the likenesse and representati-
on of any thing whatsoever, is a false
helpe and meane of worship.] *Acts* 17.
23.25,29,30. *Exod.* 32.1.4. *Psal.* 106.
20. *Ier.* 10.8.14.15. *Ezek.* 8.10. *Ier.*
50.38.51.

Q. Is it unlawfull to make an Image
of the Trinity, or of any Person in the
Trinity?

A. It is utterly unlawfull, and a great
dishonour to figure the incorruptible
God, by the shape of a base and corrup-
tible man, or bird, or other creature, *Deu.*
4.15,16,17,18. *Rom.* 1.23. *Act.* 17.29.
Ef. 40.15,18,19. *Hab.* 2.8. [It abuseth
our

our understandings, the party thinks there is some good in an Image, else hee would not make it, and thats a lie: Hee lieth that shewes mee a toad, and saies it is the picture of an Angel; so, &c. All the pictures of Christ in the flesh, as that of Christ on the crosse, and resurrection, are lies, false in their representations, and false in the conceit of any good by them.

Q. Is it lawfull to make the image of man or Angell, or other creature to helpe us in the worship of the Creator?

A. It is utterly unlawfull to make or to have the likenesse of any creature for religious use, to serve God thereby, in, at or before it. [To think that by doing any part of worship before an Image, one shall please God the better, or that it will be a meane of good unto us, this is to rob God of his due; what promise of Gods presence, audience or acceptance before an Image doe you finde in the whole Scripture? &c.] *Esay 42. 8.*
2 King. 18. 4. 1 Iohn 5. 21. Rev. 9. 20.
Ezek.

Ezek. 8. 10. Acts 7. 43. 1 Chron. 14. 12. Deut. 27. 15. the congregation are bound to curse this man, *vers. 26.*

Thou shalt not bow downe to them, nor serve them.

2. What is forbidden in those words?

A. We are forbidden to give any honour or outward reverence to any Image as to come before it, to make our praier, to bow the knee, to put off the cap, or to shew any token of reverence unto it: (*Catechismus Romanus, part 3. cap. 2.*) [It is a cursed thing to do any honour to an Image in word, by speaking favourably of it, or in deed, as to put off the hat, to bow the knee, to give money and offerings for the maintenance of it, or to be at the feasts held in honour of the creatures, &c.] *1 King. 19. 18. Hos. 13. 2. 1 Cor. 8. 7. 10. with 1 Cor. 10. 14. 20, 21. Dan. 3. 5. 11. 18. Exod. 32. 5, 6. Ezek. 18. 6. Indg. 6. 31. Esay 66. 3. 2 Chr. 25. 14. Luke 4. 7.*

2 What

2. What else is here forbidden?

A All outward helping service tending to the honour, worship, and service of Saints, Angells, Images, or any other creature whatsoever; [as the building of Temples, dedicating of Daies, Altars, Garments, Priests, Feasts to them, and raising of money for the maintenance thereof.] *Hof. 8. 14. Hof. 10. 1. 2. 1 King. 12. 32, 33. Esay 46. 6. Ex. 32. 2.*

2. Under this grosse sinne of making and worshipping of Images are condemned all other superstitions and corruptings of Gods worship without an Image, name some particulars?

A. First, wil-worship *i.* all such means and manner of divine worship as is not prescribed by God, but brought in by man: [It is wil-worship to observe what God hath not commanded, and to forbear what God hath not forbidden for conscience sake, as going to God by Saints, worshipping of Angels, abstinence from some kindes of meats, voves
of

of continency, placing of holinesse in meats, daies, garments and places, &c.]

Col. 2. 18, 21, 23. 2 Chron. 28. 3, 4. 1 Kin.

12. 33. Ier. 19. 5.

Q What else is here forbidden?

A. Humane traditions and ordinances imposed for conscience sake, and made the matter and part of Gods worship; [as the Masse, the five Sacraments, and other ceremonies of the Church of Rome; all which are superstition of ignorant and seduced people, ascribing spirituall 'vertue to their owne devices.]

Matth. 15. 9. 20. Marke 7. 4 7.

Q. The thing here commanded is that we worship God with a pure worship, (1.) by those meanes and in that manner which himselfe hath prescribed in his word, Tell me what be the chiefe parts of Gods worship under the new Testament?

A. They be three, first, the (a) preaching and hearing of the word, secondly, the exercise (b) of praier, thirdly, and the (c) administration of the Sacraments, (a)

MS.

Acts 2.42. *Luke* 4.16. *Acts* 13.15. (b)
1 Tim. 2.1. *1 Cor.* 1.1. (c) *1 Cor.* 11.23.

Q. In what manner must this worship of God be performed?

A. First, for the inward man, each part of Gods worship must bee performed in (a) faith, with feeling affection, (b) and a cleane heart, not (c) resting in the worke done, but desiring to please God, and expecting a blessing by them, (a) *Rom.* 14.23. *2 Chron.* 17.6. *Psal.* 63. 1.2. *Psal.* 84 2.6. (b) *Ezek.* 33 31,32. *Matth.* 15.8. *Ezek.* 14.3. *Psal.* 50.16. *Esay* 1.11. *Iob* 16.17. (c) *Ier.* 7.11.22. 23. *Hos.* 7.14. *Zach.* 7.5. *Mal.* 1.7.8. 13.14. *Mal.* 3.14. *1 Pet* 2.2. [Exercises of Religion must bee performed not onely as a duty, but as a meanes of grace.]

Q. How must Gods worship and service bee performed by the outward man?

A. With such humility & reverence, as becomes people that have to do with an holy Lord God, *Heb.* 12.28. *1 Cor.*

11. 22. 28. 29. *Act* 20. 9. [It is a sin either to disuse or to neglect the outward worship of God, or to performe the same carelessly.]

2. What duty is here required as an helpe to further the outward worship of God?

A. We must provide all such means, by which the worship of God may be erected, defended and maintained, *Mal.* 1. 10. 1 *Cor.* 9. 13, 14. [We must plead for Religion, and be at cost for it.]

2. Why should we be so carefull to avoid Image and wil-worship?

A. Because such persons be indeed haters of God, however they say, they do it with good intentions, & in greater honor and reverence to God; [As the unchaste wife doth not love her husband, what ere she professes.] *Prov.* 6. 34. 35. *Hos.* 1. 6. 9. *Hos.* 2. 2. 13. 2 *Chron.* 19. 2. *Esay* 50. 11.



CAP. XXXI.

*Of the third Commandement: Thou shalt
not take the name of &c.*

2. **VV**hat is the drift of this 3.
Commandement?

A. To provide for the glory of Gods
great name, (i.) when we have to deale
with Gods (a) ordinances, (b) workes or
attributes, that we so behave our selves
as God in all things may bee glorified.
[This Commandement directs us to an
Holy use of all religion, & of every thing
upon which God hath set his name.]

(a) *Levit. 10. 3. Iohn 2. 16. I Cor. 2. 13.
I Cor. 11. 30. Ezek. 22. 26. Mal. 1. 12.*

(b) *Esay 22. 8. 11. 13. Ezek. 8. 12. Ezek.
18. 3. 19. Dent. 28. 58.*

Gods

Gods name } either in an oath,
 is taken in } or
 vaine, viz. } without an oath.

Q. How many waies is it taken in vaine in an oath?

A. Foure, first, by vaine, needlesse and customary swearing in mens common talke : [oaths cannot come unawares from a gracious heart, much lesse ordinarily] *Eccles. 2. 9. Iam. 3. 12. Matth. 5. 37. Ier 6. 7.*

Q. How secondly?

A. By false swearing, as when we affirme a falsehood, or deny and conceale the truth, or falsifie what wee have promised by oath. [This is called perjury] *Zach. 5. 4. Mal. 3. 5. Levit. 19. 12. Zach. 8. 16, 17. Psal. 15. 4. 2 Sam. 21. 1. 7. with Iosh. 9. 15. Levit. 5. 1.*

Q. How thirdly?

A. By wicked swearing, (i.) when by an oath or vow wee binde our selves to doe evill, to doe any thing against charity, piety, justice, duty ; [as that I will

not come to such a mans house, I will be revenged on him; all sinfull combinations and oaths of secrecy to hide evill &c. Gods ordinance must not bee a bond of iniquity] *1 King. 19.2. Acts 23. 12. 1 Sam. 25.22.*

Q. How fourthly do men take Gods name in vaine in an oath?

A. When they sweare by the creatures as many doe by their faith and troth, by the masse, by their drinke, or as I live &c. [vainly, customarily, or in passion] *Matth. 5.33,34. Iam 5.12.* For these things men are damned. *Am. 8. 14. Zeph. 1.5. Esay 45.23.*

Q. But is it not lawfull to sweare before a Magistrate for the maintenance of truth, justice and peace among men?

A. Yes, provided that we sweare in truth, (the thing sworne or vowed must be a known truth :) Secondly, in judgement (as becomes a wise Christian:) Thirdly, in righteousness (not to the hurt of another.) *Ier. 4.2. Dent. 6. 13. Ex. 22. 10, 11.*

Q. Is

2. Is it not lawfull to make a vow and promissorie oath, whereby we binde our selves to God to performe the thing that is gone out of our mouthes ?

A. Yes it is with these two conditions. First, that the thing vowed and promised be lawfull to us, and within our power and callings to performe: [Else we take Gods name in vaine if we binde our selves to doe that which is not in our power, or not lawfull for us in our places to performe, and therefore to vow single life, absolute and blinde obedience to superiours, as Popish Priests doe, or to vow any thing against our duty, callings, former vöwes and oathes, they be all unlawfull, and to be broken.]

Num. 30. 3. Ier. 44. 25. Psal. 24. 4.

2. What second condition is required in a vow and solemne protestation ?

A. Because all lawfull vowes must be performed, therefore we should foresee and consider, how meet, lawfull and profitable the oath will bee before wee sweare, that so we may safely performe

our vowes: [our promissory oaths must be with much caution and condition: It is a sinne not to performe a lawfull vow] *Iosh. 9. 14, 15. 1 Sam. 14. 44. Iosh. 2. 19. Gen. 24. 5.*

Q. How is Gods name taken in vain without an oath?

A. First, by foolish, light, un-reverent speaking of Gods (a) will, titles and attributes, or of his (b) word, and (c) workes; [As in foolish admirations, O Lord, O sweet Jesu, Lord have mercy upon us, I never saw the like! Secondly, when gamesters thanke God for their good luck. Thirdly, when men jest with Scripture phrases. Fourthly, when men speake reproachfully of Gods decrees, as if I be predestinated I shall be saved, if not I shall be damned, doe what I can, &c.] (a) *Rom. 9. 19. (b) Iohn 6. 60. Ier. 23. 34. Acts 17. 32. (c) Gen. 4. 24. Mar. 3. 22. 29. 30. Esay 36. 20. Mic. 3. 11. Ier. 7. 10, 11. Zach. 11. 5.*

Q. How else?

A. When men have cursings and im-

imprecations in their mouthes [as a pox,
or a plague on thee, the Divell take thee,
&c. It is a sinne to wish a curse to our
selves or others, God damne me, would
I were hanged &c.] *Gen. 16. 5. 1 Sam.*
17. 43. 2 Sam. 16. 7.

2. How thirdly?

A. When we apply the name Jesus,
or any other name of God, or any sen-
tence of Scripture, to charmes, forcery,
or other supernaturall uses; [as to drive a-
way Divells, to doe cures, to sanctifie
creatures not sanctified by God, as to
baptise bells &c.] this is a false applicati-
on of Gods word.]

2. How fourthly?

A. When wee goe about to imitate
the miraculous, and extraordinary works
of Christ & the Apostles; [as the Popish
exorcisme, *ex tempore* prophecying of
men uncalled and ungifted, laying on of
hands to give the Holy Ghost, to make
empty signes without effects following,
&c.] this is a misapplication of Gods po-
wer without promise or warrant, expo-

fining of Religion to contempt, and a taking of Gods name in vaine] *Acts* 19.

13.

Q. How lastly is Gods name taken in vaine without an oath?

A. When we performe any part of Gods worship carelesly & perfunctorily; [As when we pray without understanding and good sense, or for fashion and ostentation; when we preach without preparation, and for civill complement or vaingloriously; when wee receive Sacrament, because it is the use at certaine times in the yeare, &c.] Now is Gods name taken in vaine by us, though we seeme to honour him] *Ier.* 48. 10.

Q. Why must we be caretull of this Law?

A. Because God holdeth all prophanners of his name for most vile persons, who though they escape punishment amongst men, yet shall not escape Gods wrath: [They are under the Law, in whomsoever any of these sins reigne.]



CAP. XXXII.

Of the Sabbath day, the

}	1. Institution,
	2. Change, and
	3. Celebration of it.

Remember the Sabbath day.

2. **VV** Hat is the purpose of God in this Commandement?

A. God will have every seventh day, set apart, and observed to his honour and worship in the duties of Religion, and not spent to our pleasure or profit. [It must be separate from other daies.] *Ezek. 22. 26. Esay 58. 13, 14.* [The Sabbath was instituted chiefly for the publicke worship of God.]

2. Is this Law of keeping one day of

of seven for an holy rest still in force?

A. Yes, it hath beene from the beginning, and shall continue to the end of the world, and it is not in the power of man to alter this proportion of time, [as to make the day of rest to bee sooner or later, every five or on every eight day] *Gen. 2. 2, 3. Heb. 4. 3, 4. Exod. 16. 22, 25. Matth. 5. 18.* [God created seven daies and no more, and God rested from the beginning.]

2. Touching the change of the day: The observation of the Lords day for the Sabbath, is it from Heaven or of men?

A. It is of God who changed the day, though not the number of the day, to the first of the weeke called the Lords day, *Acts 20. 6, 7. 1 Cor. 16. 2. Rev. 1. 10. Iohn 20. 19, 26.* [This is a rule, look what hath been continued downe to us by the uninterrupted practice of the Churches in all ages from the Apostles times, and the first linke of that chaine, (i.) the example, practise, ground, reason

son and analogy thereof is found in Scripture; that is to bee acknowledged of divine authority, and not meerly of man; now such is this of the Lords day, and baptizing of infants; the Commandement limits out the quotient, and God by particular designation hath pointed out the day, from which none but God can againe alter it.]

For the celebration of the Lords day, two sorts of duties are required of a Christian :

Some { Before the day come.
 { When the day is come.

Q. What is required of us before the day come ?

A. We must remember it : (i.) wee must bee mindefull of it before hand, so to contrive and order our affaires and affections, that they may not hinder us in the Lords worke on the Lords day, *Exod. 16. 5. 23.*

Q. What followes hereof ?

A. Therefore it is a sinne, first, to reserve some od choares or journeyes or merry

merry meetings to that day: secondly, to encumber our selves with more businesse then we can conveniently dispatch in six daies; [As to take in more work, more writing, more merchandize, &c. In this kinde brewers, tailors, millors, treaders of wine fats, and men of other occupations doe greatly offend, as many as doe not order their businesse to end with the weeke, that so their calling may stand still, and their hearts be fitted to meet God in his ordinances.]

2. When the day is come, what is our duty?

A. It is twofold: First, we must rest from all businesse of our callings, in heart, in act and in tongue, both we and ours; [The Law is spirituall and bindes the inward man] *Deut. 5. 14. Esay 58. 23. Neh. 13. 15, 16, 17. Exod. 34. 21. Exod. 31. 15.*

2. What secondly?

A. This rest must be holy and sanctified, it must not bee a brutish rest: [There is a difference betweene the rest of

of an oxe and of his Master.]

2. What duties are required to an holy rest?

A. Foure : first, we must prepare our selves for a publicke worship in the morning by examination of our wants and waies, and by praier, both by our selves alone, and with our families, for Gods blessing on the ordinances, for the edification of our selves and others; [They that come without praying, go away usually without a blessing] *Exod.* 12.3.6. *Exod.* 19.10.

2. What second duty is required?

A. We must bee diligent to come to the publicke assemblies, timely, reuerently, and with our company if we have any, *Acts* 15.21. *Luke* 4.16. *Ex.* 46.11. *Acts* 10.33. *Psal.* 84.2. *Pf.* 42.4. *Heb.* 10.25.

2. What thirdly?

A. I must religiously joine with the congregation in the duties there performed, as in (a) praier, (b) praising and singing, (c) attending to the word read
or

or preached, and (a) participation of the Sacraments, *Eccles.* 5.1. *1 Cor.* 14. 26, 27. (a) *Acts* 16. 13. *Math.* 18. 19. (b) *2 Chron.* 5. 13. *Col.* 3. 16. (c) *Acts* 13. 15 16. *Luke* 4 20. (d) *1 Cor.* 11. 21. *Acts* 2. 42. *Acts* 20. 7. [It is a fault in the congregation to divert our selves from the exercise in hand to private reading, or talking, or gazing about; wee must make one in every exercise of Gods worship.]

Q What fourth duty is required to the sanctifying of a Sabbath?

A. After the assembly is dismissed, I must spend the other time in meditation and reading of Gods word, in praier and conference of that wee have heard to the edification of our selves and families, *Act.* 17 11. *2 Cor.* 14. 15. *Gen.* 18. 19. [These bee the duties of the day.]

Q Is all work simply unlawfull to be done on the Sabbath day?

A. No, workes of mercy to (a) man or beast, (b) workes about the worship of

of God, and workes of true necessity may be done; [God will have mercy rather then sacrifice: It is therefore lawfull to ring bells to call the people together; to travell to a Sermon, to dresse our meat, to milke our kine, to set watch and ward, & such things as belong to the meet comfort of mans life; man is not made for the Sabbath, but the Sabbath for man.] (a) *Luke* 13. 11. 15. *Luke* 14. 1. 5. *Exod* 12. 16. *1 King* 8. 65. *Matth.* 12. 1. 7. 11. (b) *Matth.* 12. 5. *Meh.* 13. 19. *Iohn* 7. 23. *2 King.* 4. 23.

Q Why must wee bee carefull of this Law?

A. Because if we make conscience of the Sabbath day, we shall be blessed in our soules, and in the labours of the weeke daies. [Tis a blessed day, the day is not capable of blessing or a curse in it selfe, but to the observers of it, it is a day of blessing.] *Esay* 56. 4. 6. *Neh.* 13. 18.



CAP. XXXIII.

*Of the fifth Commandment : Honour thy
father and mother.*

THis Commandment shews our duty as wee stand in relation one to another, as the duty of children, servants, wives, subjects; and the reciprocal duties of Kings, Husbands, Masters, Parents, *Eph. 6.4.9.*

Q. Who are meant here by father and mother?

A. Not onely our naturall parents, but all such as God hath linked to us, and set over us in office and authority or other prehemineny above us, *Esay 49. 23. Job 29.16. 2 King. 5.13.*

Q. What is meant by honouring of them.

A. Is

A. It is to render unto every one his dues, (*i.*) such respect as is due to his place, calling or other dignity and pre-eminence which God hath bestowed on him, and will have to bee acknowledged in him, *Rem. 13.7. 1 Tim. 6.1. 1 Pet. 5.5. Dan. 2.48. Gen. 41.40. Phil. 2.29.*

To beginne with the duties of parents and children.

2. If I be a Parent what is my duty to my children?

A. The duties of parents to their children be five: First, to (*a*) nurture them in the knowledge and feare of the Lord, to traine them up to Heaven, to instruct them in their duties, and to (*b*) observe and correct their vicious inclinations, (*a*) *Eph 6.4. Deut. 6.7. 1 Chr. 29.19. 2 Tim. 3.15.* (*b*) *Prov. 13.24 Prov. 19.vers.18. 1 Sam. 3.13. 1 King. 1.6.*

2. What is the second duty of parents?

A. In all things parents must shew
M them-

themselves patternes of godlinesse, and not bane their children by their irreligious examples, which makes both their owne counsells at home, and the helpes of education abroad, to be unfaithfull unto them.

Q. What third duty?

A. They must cherish, protect and provide for their children of substance honestly gotten, *Matth. 7. 9. 2 Cor. 12. 14. Gen. 30. 30. Mic. 6. 10. Josh. 7. 24.*

Q. What fourth duty belongs to parents?

A. When their children are grown up, to fashion them to good (a) manners, to assist and direct them in choice of their (b) callings, and (c) marriages: [And in other things wherein children want helpe of governours] (a) *Iob 32. 6. 2 King. 2. 23.* (b) *1 Sam. 1. 28.* (c) *Gen. 24. 2. 1 Cor. 7. 38.*

Q. What fifth duty?

A. Parents must not (a) provoke nor discourage their children, by disgracing or reviling them, (b) by withholding things

things necessary from them, nor by un-
equall loves, making a difference of
children upon outward respects, to the
just griefe of the other, (a) *Col. 3. 21.*
Eph. 6. 4. (b) *Gen. 37. 4. Deut. 21. 15.*
17.

2. If I be a child, what is my duty
to my parents?

A. The duty of children to their pa-
rents is threefold: First, to love, reve-
rence and obey them, though they bee
poore folkes, *Eph. 6. 1. Mal. 1. 6. Luke*
2. 51. Deut. 27. 16.

2. Whats the second duty of chil-
dren?

A. Not to (a) waste their parents, but
to support and (b) cherish them in all
their wants and weaknesses, (a) *Prov. 19.*
26. (b) *Matth. 15. 4. 6. 1 Tim. 5. 4. 8.*
Gen. 47. 12. Iohn 19. 27.

2. Whats the third duty of chil-
dren?

A. To receive the instructions and
corrections of their parents, and not to
grieve them by obstinacy and stub-

barrenesse, *Deut.* 21. 18, 19. *Prov.* 30. 17.

Q. What followes hereof?

A. They bee naughty children, (children of *Belial*) that (a) inwardly despise, or (b) outwardly revile, mocke and disobey their parents, causing shame and grieve unto them by their unkindnesse, unthankfulnesse, and other licentious living, (a) *Deut.* 27. 16. (b) *Lev.* 20. 9. *Gen.* 9. 22, 25. *Rom.* 1. 30.



CAP. XXXIV.

The dutie of Masters and Servants.

Q. IF I bee a Master, what is my duty to my servants?

A. There be four duties of Masters: First, they must give to their servants things equall and just, (i.) equall (a) com-

commands, equall workes, (b) equall wages, taking (c) care of them both in sicknesse and in health; [Avoiding cruelty and hard usage, contenting themselves with that which a well minded servant may with a good conscience and honest care performe.] (a) 1 Cor. 7. 23, 24. Exod. 5. 18, 19. 2 Sam. 24. 4. (b) Mal. 3. 5. Lam. 5. 4. Deut. 24. 15. Gen. 31. 6. 7. 12 (c) 1 Sam. 30. 12, 13. Prov. 31. 14. Matth. 8. 6.

Q. Whats the second?

A. Masters must not be froward and threatening to them: [Rebukes must be sparing, and with moderation, else our service will be their bondage.] Eph. 6. 9. 1 Pet. 2. 18.

Q. Whats the third?

A. Masters must heare the cause and grievances of their servants, Job 31. 13, 14. 15.

Q. What is the fourth duty of Masters?

A. They must chuse, (a) and encourage godly servants, or else labour to

make them such by instructing them, by rebuking and restraining them from ill companies; [Such as have spent their time with us with love and fidelity, the greatest reckoning is to be made of them.] *Prov.* 27. 18. *Acts* 10. 2. 7. *Psal.* 101. 6. 7. *Gen.* 30. 27. *Gen.* 18. 19. *Exod.* 20. 10.

Q. If I be a servant, what is my duty to my Master?

A. There be three duties of servants: First, they must doe service to their Masters faithfully, willingly, desirous to please them well in what they doe, not crossing and answering againe, not slubbering over businesse for fashions sake, *Eph.* 6. 5, 6, 7. *Gen.* 30. 6. *Tit.* 2. 9.

Q. Whats the second duty of servants?

A. They must not filch and purloine, but procure their Masters credit and profit what they can, *Tit.* 2. 10. *Gen.* 31. 38, 39. *2 Sam.* 12. 28.

Q. Whats their third duty?

A. They must submit to the instructions,

ons, and beare the rebukes of their Masters without stomacke and murmuring,
1 Pet. 2. 18. Gen. 16. 9.

Q. This is the servants duty, what followes hereof?

A. Therefore they bee naughty servants, that be idle and slothfull, and untrusty, not caring for their Masters credit or profit, or whether they bee pleased or displeased.

The duty of Kings and Rulers, and subjects under them.

Q. What is the duty of Kings and Rulers?

A. They must study to preserve the people in (a) wealth, (b) peace and godlinesse, protecting them from wrongs, and they themselves must not (c) oppress them in any kinde by violence, or (d) wresting of judgement, (a) *2 Sam. 1. 24.* (b) *1 Tim. 2. 2. Deut. 17. 17.* (c) *Ezek. 46. 18. 2 Sam. 23. 3. Mic. 3. 9, 10. 11. Mic. 7. 3. 4. 2 Chron. 16. 10.*

2 Chron. 10. 4. (d) Am. 5. 7.

Q. What other duty is there of Kings and Magistrates?

A. They must be a terror to the evil, and an encouragement to the good, Rom. 13. 3. Am. 5. 10. Mic. 3. 2.

Q. What is due from subjects and inferiours to their Kings and Rulers?

A. First, obedience to all their lawfull commands [In the Lord] Tit. 3. 1, 1 Pet. 2. 13.

Q. What secondly?

A. We must render unto them their dues of tribute and custome, as it doth belong to them by any right of Law, Statute, custome, or otherwise, Rom. 13. 4, 6, 7. [Tribute is a duty, not a curtesie, and men sinne if they withhold it, for they attend continually upon our good.]

Q. What followes hereof?

A. They are naughty people that (a) inwardly despise, or (b) outwardly curse and revile, or disobey, and (c) rise up against their Rulers, or withhold their dues, (a) 1 Sam. 10. 27. Eccles. 10.

20. (b) *Acts* 23.5. *Iosb.* 1.18. (c) *1 Sam.*

24.6.



C A P. XXXV.

Duties of Husband and Wife.

THE duties of Husband and Wife, some bee common to them both: peculiar to the man or woman alone.

Q. What be the duties of man and wife, common to them both?

A. Five: first, for our choice, wee must marry in the Lord (i.) with such as joine with us in the faith and worship of the same true God, *1 Cor.* 7.39. *1 King.* 11.2.4.7.11. *2 Chron.* 21.6. *Gen.* 24.3. 6. *2 Cor.* 6.14,15,16.

Q. What secondly is their duty?

A. To pittie and doe good each to the soule of other, to bring one another from

from error and darkenesse, to be heires
of the grace of life, 1 Cor. 7. 16. 1 Pet.
3. 17.

Q. What thirdly?

A. Mutuall helping each of other in
counsell, care and bearing the burthen
of the family; especially they must as
yoakefellowes joine together in setting
up Religion in the family: [They must
draw in one yoake, and one way in all
good things; the burthen must not bee
cast on one, through the sloth, nice-
nesse, voluptuousnesse and pride of the
other.] Gen. 2. 20. 24.

Q. What fourthly?

A. They owe one to another conju-
gall (a) love and loyalty, whereby they
must love and delight one in another a-
bove all others, (b) bearing one ano-
thers burthens and infirmities [As sick-
nesse, fillinesse, poverty, frowardnesse,
and not by rigorous churlish and hard-
ning waies to vex one another.] (a) Heb.
13. 4. Gen. 20. 16. 1 Cor. 7. 15. Eph. 5.
28, 29, 31. (b) Col. 3. 19. Gen. 16. 6.

Q. What

2. What fifthly is their duty?

A. Mutuall benevolence in a moderate and seasonable use of the marriage bed, *1 Cor. 7. 4 5. Levit 18. 25. 1 Thes 4. 4, 5.*

2. What is the duty more peculiar to the wife?

A. She must be (a) sober-minded in all things, discreet, (b) keep at home, (c) obedient to her husband, and (d) of a gentle and meeke spirit. [It is a false commendation of women to be of a great spirit, to take upon them over their husbands, to ruffle it, and bring him under; leave that for *Zipporah* and *Vashti*, *Ezod 4. 25, 26. Hest. 1. 12. 17.*] (a) *Tit. 2 4, 5.* (b) *Prov. 7. 11. 1 Tim. 5. 13.* (c) *1 Tim. 2. 12. Gen. 3. 6. Col. 3. 18.* (d) *Prov. 31. 26. 1 Pet. 3. 3, 4.* [A cheerefull, curteous, modest, milde spirit becomes a christian woman; a christian wife must not be fullen, nor taunting, nor bitter nor captious and untractable, nor domineering, nor vaine in false adorings of haire, naked breasts, costly attire, and

and such like shewes and witnessles of an ungoverned and unsanctified heart.]

Q. What is the duty more peculier to the husband?

A. To dwell with the wife according to knowledge, giving honour to her as to the weaker vessell (*i.*) not overbearing any thing contrary to her credit, place and comforts, fitting imployments according to her abilities, making up in love and wisdom, what is defective in her weakenesse, 1 Pet. 3. 7. [What beautifull Christians should we be, if we were carefull to performe and shew the power of Religion in discharge of the duties that belong to us in our severall relations; he is an hypocrite that is forward in common duties of christianity, and is not alike carefull of the particular duties belonging to his relation and calling.]

There be other relations of men who ought to give honour one to another, as Pastors and people, young and aged, rich and poore &c.

Q. If

2. If I live under a Pastor or Minister of Gods word, what is my duty to him?

A. The peoples duty to their Ministers is threefold. First, to (a) esteeme them very highly in love for their works sake. Secondly to (b) provide them liberall and honourable maintenance to uphold the dignity of their callings. (a) *1 Thes. 5. 12, 13. 2 King. 4. 10. Gal. 4. 13, 14. Ier. 38. 4. 9.* (b) *1 Cor. 9. 6. 10. 13, 14. 1 Tim. 5. 17.* [That double honour is spoken of their maintenance; it is a sin to make him a poore despicable man.]

2. What is the third duty of people to Ministers?

A. To suffer themselves to be guided and amended by their wholesome and faithfull doctrines, *Hos. 13. 17. 2 Tim. 4. 15. Heb. 4. 4.* [These are not duties of curtesie and good nature, but of conscience before God, who will require a strict account of all the derision, slanders, hard usage, and uprisings against

gainst their Ministers persons, callings, doctrines, and godly admonitions, as if it were a glory to keepe them under, or to carry a foolish disorder against them, &c.]

2. What is the Ministers duty to the flocke?

A. He must goe in and out before them in a (a) blamelesse conversation, and (b) feed them with wholsome doctrine, (c) plainly, diligently, (d) and faithfully, separating them betweene sheepe and goats, between pretious and vile, having (e) compassion on the ignorant, and them that be out of the way,

(a) 1 Tim. 4. 12. Tit. 1. 6. Levit. 21. 4. 21.

(b) Tit. 1. 9. 2 Tim. 3. 16. Ier. 23. 28.

(c) 2 Cor. 4. 2. 2 Tim. 2. 2. 25. 2 Cor. 12.

15. (d) Ezek. 13. 10. 19. 22. Ier. 15. 19.

(e) Mat. 9. 36. 38. Zach. 11. 15. Heb. 5. 2.

2. There be whom God hath made eminent above us in gifts of minde, birth, age or estate, and we must honour whom God hath honoured, what is our duty to such?

A. To

A. To acknowledge their gifts, and reverence their persons, especially if they be found in the way of righteousness, *Levit. 19. 32. Prov. 16. 31. Esay 3. 5. Dan. 2. 48. 1 Tim. 6. 1.*

Q. And what is their duty backe againe to inferiours?

A. They must not disdain, nor despise others that be below themselves in gifts or estate, but rather to be beneficiall to them, by their countenance, good example and best use of their gifts, *1 am. 2. 2. Job 29. 15, 16, 17. Luke 8. 3. 1 Tim. 6. 17. Tit. 2. 2.* [All talents are given for use, as the eye receives not sight for it selfe, nor the stomacke meat for it selfe, but for the body.]

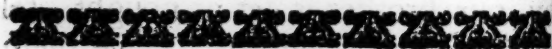
Q. Because all men are so honoured, and we must not doe any thing whereby our brother is set at nought, tell me how equalls ought to behave themselves one toward another: [As fellow-servants, fellow-Ministers, fellow-Citizens?]

A. They must be curteous one to another

nother and respectfull, giving honour
 one to another, not provoking, envying,
 disgracing one another, 1 *Pet.* 2. 17.
Rom. 12. 10. *Matth.* 23. 6. *Gat.* 5. 26.

Q. Why must we be carefull of this
 Law?

A. Because God hath annexed out-
 ward blessings to the conscionable per-
 formance of the duties herein contained,
 namely long life and wel-being. [It shall
 be well with thee, and thou shalt live
 long.] [Wee must take all outward
 promises with this condition, *viz.* for
 farre as they shall bee expedient for the
 health of our soules, and not to the hurt
 of them; Gods children have long life,
 health, &c. or the blessing of them.]





CAP. XXXVI.

*Of the sixth Commandment : Thou shalt
not kill.*

Q. **VV** Hat is the purpose of God
in this 6. Commandment?

A. To provide for the safety and preservation of mans life, and it forbids all unmercifulnesse and cruelty, whereby the life, or well being of the li e of another is prejudiced and impeached : [We must not 1. harne our owne or anothers life, 2. nor wish in affection any impairing of the same, nor 3. signifie by tokens any such desire.] *Matth. 5.*

22. *Matth. 15. 19.*

This Commande-
ment is broken

{ Inwardly,
{ Outwardly.

N

Q. How

Q. How is it broken inwardly?

A.2. First, by rash and unadvised anger. [Now anger is an inward motion of displeasure against another, inclining the heart to wish or practise evill to another; there is a just anger against the sinnes of others, but sinfull anger is that which is conceived upon surmises and false causes, or else is excessive in the measure and continuance, or evill in its effects moving us to doe evill.] *Math.* 5.22. *Eph.* 4.31. *Iam.* 1.19,20. *Prov.* 14.29.

Q. How else?

A. By hatred and malice, envy and desire of revenge against another. [This is the murther of the heart.] *Gal.* 5.20, 21. *I Iohn* 3.15. *Col.* 3.8. *Rom* 12.19. *Obad.* v.10.12.

Q. Is all revenge unlawfull?

A. All private revenge is unlawfull but God hath set the Magistrate in his stead to take vengeance upon a malefactor, and to right our wrongs for us, *Prov.* 20.22. *Rom.* 13.14. *Rom.* 12.17.

I Sam.

1 *Sam.* 25. 26, 35.

Q. How is this Commandement broken outwardly?

A. Many waies: First, when the murther of the heart doth breake forth and discover it selfe in dogged and wrathfull lookes and gestures, *Matth.*

5. 22. *Raca.* *Gen.* 4. 5. *Iob* 29 24, 25.

Matth. 27. 39. *Psal.* 22. 13. *Gen.* 21. 19.

2 *Sam.* 13. 15. [All disdainfull and scornfull carriages, as the flecting of the countenance, laying out of the tongue, grinding of the teeth, biting the nailes, shaking the head, stamping with the foote at one, as any other gesture and carriage whereby thy brother is set at naught, is a sinne against this Commandement, this is to say *Raca.*]

Q. How secondly?

A. When the wrath and malice of the heart breakes forth into evill speeches, as (a) railing, (b) scoffing, (c) brawling and chiding, (d) accusing, upbraiding (e) and threatning, &c. [These shew the venome and rancor of the heart

heart, and are the murther of the tongue; this is to say, Thou foole.] (a) *Psal.* 59.

7. 2 *Sam.* 16.8. (b) *Matth.* 27.40.45.

2 *King.* 2.23. (c) *Eph.* 4.31. *Tit.* 3.2.

1 *Sam.* 19.43. (d) *Psal.* 52.4. *Ezek.* 22.

9. (e) *Acts* 9.1.

2. How thirdly doe men sin against this Law?

A. When anger and fury breakes forth into blowes, so that we strike, wound or maine another, *Acts* 23.3. *Exod.* 2.13. *Exod.* 21.18.20.22.

2. How fourthly?

A. In the grosse act of murther, (i.) when men lay violent hands on (a) themselves, or (b) others, to the taking away of their life, (c) or else by counsell, wishing, approbation, or any other way are consenting to the killing of themselves or others, (a) 1 *Sam.* 31.4. 2 *Sam.* 17.23. *Matth.* 27.5. (b) *Gen.* 4.8. (c) 2 *Sam.* 12.9. 1 *King* 21.10.13. *Matth.* 14.8. *Acts* 8.1. [Its a fearefull sinne. *Num.* 35.33.]

2. How else doe men become guilty

ty of murder in the sight of God ?

A. When we (a) neglect the means of life and health, or else by (b) surfeiting & drunkenness impair our own or anothers health, or (c) else do desperately cast our selves and others into dangers, and (d) sinnes which are punishable by death, (a) *1 Tim.* 5.23. (b) *Ro.* 13.13. *Hab* 2.15. (c) *2 Sam* 23.15.17. *Iohn* 11.8.9. (d) *1 King.* 2.23.

Q. How lastly doe wee become guilty of blood in the sight of God ?

A. By unmercifull and cruell dealings with others, using oppressions and extremities against them, *Esay* 1.15. *Esay* 3.15. *Ier.* 22.13.17. *Mic.* 3.2.10. *Luke* 11.39. *Am.* 5.7. *Ezek.* 22.7.13. 27. [Such persons are compared to butchers, to grinders, to theeves, to wolves, and they are murderers in the sight of God.]

Q. What is here commanded in this Law ?

A. All workes of sobriety, meekness and mercy, whereby the life of my selfe,

selfe or neighbour is preserved. [Wee must put on (a) bowells of mercy, wee must (b) speake good unto them; (c) defend, and (d) relieve them as we can.]

(a) *Col.* 3. 12. (b) *Gen.* 31. 29. (c) *Exod.* 2. 13. *Ier.* 26. 24. (d) *Luke* 10. 37.

2 As there is a life, so there is a murdering of the soule, as well as of the body, and he is a murdherer that kills his owne soule or the soule of another, *Acts* 20. 26. What doth God require of us in this regard?

A. That wee should not (a) plunge our selves or others into sinne and heresie, by rejecting or corrupting the food of soules, Gods word, nor by any other seducement whatsoever; but (b) rather to bring our selves and others to a love of the truth, and laboring after the bread of life, (a) *Matth.* 13. 15. *Ezek.* 33. 8, 9. *Ezek.* 34. 4. *2 Chron.* 2. 17. *2 Cor.* 7. 2. *2 Pet.* 3. 16. *Tit.* 3. 11. (b) *Iam.* 5. 20. *Iohn* 4. 10. 14. 26. *Iud.* ver. 20, 21. *Heb.* 3. 13.



CAP. XXXVII.

*Seventh Commandment : Thou shalt not
commit adultery.*

Q. **VV**hat is the drift of this
Commandment ?

A. To provide for the chastity of our
selves and others, wherein God doth re-
quire a cleane heart and body, and for-
biddeth all words and gestures that may
found and allure to uncleannesse, *Mat.*
5.28. 1 Thes. 4.3,4.

This Commande- { inwardly,
ment is broken { outwardly.

Q. How inwardly ?

A. By filthy imaginations and desires
of the heart, though they never breake
forth into the outward action : [Thats
the adultery of the heart.] *Col. 3.5.*

1 Cor. 7. 9. Gen. 39. 7. 2 Sam. 13. 2.

Q. How is it broken outwardly?

A. Three waies : First, by (a) wanton behaviour, in (b) apparrell, (c) countenance, (d) gesture and gate, or any other thing belonging to the externall deportment and carriage, whereby the unchastity and lightnesse of the minde is discovered or procured: [As mixt and lascivious dancings, dalliance, painting, naked breasts, haire, &c.] (a) Gal. 5. 19. 1 Cor. 6. 9. effeminate, Rom. 13. 13. chambering, (i.) familiar conversation with women in private, (b) 1 Pet. 3. 3. Esay 3. 18. (c) 2 Pet. 2. 14 Prov. 6. 25. 2 Kings 9. 30. Job 31. 1. (d) Esay 3. 16. Prov 6. 13. Prov 7. 13.

Q. How secondly?

A. By wanton words, by light, filthy and rotten jestings and communications: [This is the adultery of the tongue: Here then is condemned the reading and singing of lascivious bookes and poems, use of lascivious pictures, &c. the memory must not be loaded, nor the tongue

EX-

exercised with such vaine, loose, broad speeches : He that would bee free from adultery must make conscience of wanton words and behaviour.] *Eph. 4. 29. Eph. 5. 3. 5. Col. 3. 8.*

Q. How thirdly ?

A. By all bodily (a) uncleannesse with another : [Whereof there are many degrees; as (b) anlawfull marriages, (c) unlesonable use of the marriage bed, fornication, (d) adultery, (e) incest, and all (f) unnaturall mixtures.] (a) *1 Cor. 6. 9. Heb. 13. 4. Deut. 27. 20. 23.* (b) *1 Sam. 25. 44.* (c) *Levit. 18. 18. Ezek. 22. 10.* (d) *Prov. 2. 17. Mal. 2. 14, 15.* (e) *2 Sam. 13. 12. 14.* (f) *Rom. 1. 24. 26, 27.*

Q. Is not the judgement of God revealed in speciall manner against uncleane persons ?

A. Yes, divers waies: not only in their (a) bodies, estates, (b) name and (c) posterity, but the Lord doth also smite them with (d) sottishnesse of judgement, (e) distresse of conscience, (f) with a secret dislike of honest and good men, and

and with hardnesse of heart to hide their filthinesse with lying, perjury, murder, &c. (a) *Prov.* 5. 10. 11. (b) *Prov.* 6. 33. *Iob* 31. 9, 10, 11. (c) *Deut.* 23. 2. *Hos.* 4. 13. (d) *Hos.* 4. 11. (e) *Prov.* 7. 26, 27. *Prov.* 5. 3. 4. *Psal.* 51. 10, 11. (f) *Prov.* 7. 8. (g) *2 Sam.* 11. 6. 13. 15.

2. What things are commanded as means and helpes of preserving chastity, and avoiding bodily uncleannesse?

A. Foure: First, (a) temperance in meats and drinckes: Secondly, (b) chaste and good company, (a) *Prov.* 23. 3. *Ezek.* 16. 49. *Gen.* 19. 32, 33. (b) *Prov.* 5. 8. *Prov.* 13. 20. *Eccles.* 7. 26.

2. What be the two later helps?

A. Thirdly, (a) shamefastnesse and modest behaviour, and fourthly (b) lawfull marriage, (a) *1 Tim.* 2. 9. *Ier.* 3. 3. [We are in danger to lose the jewell, if we lose the key.] (b) *1 Cor.* 7. 2. 9. 36.

2. Is it not then a fearefull sinne to tolerate shews and prohibit marriage?

A. It is the doctrine of Divells, besetting the Church of Rome, which is spiri-

Spiritually Sodome, 1 Tim. 4. 1. 3. *Dent.*
23. 17. 18. *Rev.* 11. 8.



CAP. XXXVIII.

*Eight Commandement: Thou shalt not
steale.*

Q. **V**What is the drift of this
Commandement?

A. To provide for the preservation
of mans outward estate; wherein God
(a) forbiddeth al wronging of our neigh-
bour in his goods, together with all un-
lawfull waies of getting; and requireth
(b) equiry and uprightness in mens dea-
lings, (a) *Eph.* 4. 28. (b) *Levit.* 19. 35.
36. *Mic.* 6. 8.

Q. What is meant by wronging of
another in his goods?

A. All getting (a) and keeping (b)
of

of that which belongs to another, against his knowledge & consent, whether it be done secretly (c) or openly, by fraud or under colour of law and right, (a) *Ezek.* 22.13. *Ier.* 17.11. (b) *Mic.* 6.10. *Iob.* 20.15. (c) *1 Kings* 21.15. *1 Cor.* 6.8. *Luke* 19.8.

2. How doe men become guilty of this sin?

A. Foure waies : First, by down-right robbery, ⁱⁿ and secret filching and purloining : [~~A~~ robbing by land or sea, concealing of things found or lent.] *Zach.* 5.3.4. *Ioh.* 7.11.22. *Levit.* 6.2.3. *Esay* 1.23.

2. How secondly?

A. By hard, unreasonable and fraudulent bargaining, as buying, selling and other like contracts, wherein we gaine from our brother to his losse and grieve, working upon his weaknesse or necessities. [These are as bad as an high way theefe.] *Levit.* 19.11. *Am.* 8.4.6.8. *1 Thes.* 4.6. *Zeph.* 1.9. *Ier.* 22.13. *Esay* 35.2. *Psal.* 15.2. [And of this theft are guilty

guilty all such persons, 1. as engrosse, enhance, and falsifie commodities; 2. they that sell crackt titles, or things they should not sell, as places of justice and judicature, places of charity and piety, as Parsonages and spirituall promotions, places in Colledges, Hospitalls, &c. 3. they that use false weights and measures, 4. racking of tenants, and all men that use more wit then conscience in dealings. All kinde of oppression is theft.]

2 Who else are guilty of theft before God?

A. They that by force or pretence of Law wrest things from their neighbours, or drive them to unreasonable compositions: [Such are the removing of land-markes and forced inclosures, forcing of a woman to sell her jointure, or children their inheritance, also prolonging of Law sutes, tiring poore men and overpowering them by bribery, friendship, &c. These are great thefts, but God can and doth hamper them.]

Prov.

Prov. 22.28. * *Mic.* 2.1.2.8. *Mal.* 3.5.
Ezek. 22.12. *1 Sam.* 12.3.

Q. How fourthly are men guilty of theft before God?

A. By lending or borrowing to the deceiving and oppressing our brother: [Sometimes the lender gripeth the borrower, and sometimes againe the borrower deceives the lender.] *Ezek.* 22.12. *Psal.* 37.21. *Rom.* 13.8. [Tis not a sinne to borrow for ones need, yet to borrow without cause, or to maintaine pride and idlenesse, and beyond our abilities to pay, that is evill.]

Q. Under the name of theft is forbidden all unlawfull waies of gaine, tell me then, how fifthly doe men sinne against this Commandement in outward act?

A. By using unlawfull callings, & ungodly practises to get their livings: [As do gamesters, juglers, stage-players, rope-dancers. &c. also they that sell justice, or the gifts of the holy Ghost; or else expose their bodies for hire, or their wits & pens

pen to get money by filthy poems, false and foolish writings, &c.] *Acts* 16. 16. 19. *Acts* 19. 24, 25. *Dent.* 23. 18. *Mat.* 49. *Luke* 19. 8. *Matth.* 26. 15.

Q. Thus we wrong our neighbour in his goods outwardly, there is a theft also of the heart, *Matth.* 15. 19. tell mee then, how doe we sinne against this Commandement inwardly?

A. Two waies: First, by grudging and wishing evill to the prosperity of others, or plotting their damage, *Psal.* 73. 3. 21, 22. *Dent.* 22. 1.

Q. How secondly?

A. By covetousnesse & discontentednesse with our owne estates, *Eccles.* 5. 10. *1 Tim.* 6. 10. *Prov.* 15. 27. *Esay* 3. 6. 8. *Prov.* 30. 15. *Hab.* 2. 5. *Heb.* 13. 5.

Q. How doth covetousnesse discover it selfe? (No man will yeeld himself to be a covetous person.)

A. A covetous person spendeth pretious thoughts & delights upon abundance, he placeth much credit & comfort in that treasure, and for attaining thereof he will
do

doe meane things, yea sinfull things, and
hiddenthings of dishonesty : [He covets
and desireth more then he dares to pray
for, thats a covetous person.] *Ez. k. 3. 2.*

31. *Eccles. 4. 8. Prov. 28. 20. Eph. 5. 5.*

Q. Thus of things forbidden : what
doth the Lord require of us in this Com-
mandement ?

A. Three things : First to work with
our hands the thing that is good (*i.*) to be
diligent in a lawfull calling, *Eph. 4. 28.*
2 Thes. 3. 8. 10. Prov. 10. 4. Gen. 2. 15.
Gen. 3. 19.

Q. What secondly ?

A. Frugality & providence in using our
goods according to the rules of charity
and justice, *Iohn 6. 12. Psal. 112. 5.*

Q. What thirdly ?

A. To deale justly with our neigh-
bour, (*a*) to helpe him in his estate, and if
we have wronged him, to (*b*) make resti-
tution, (*a*) *Deut. 22. 1. 1 Sam. 25. 16.*
Gen. 30. 33. 1 Thes. 4. 6. (b) Gen. 43. 12.
Iob 20. 15. 18. 20. Ezek. 33. 15. Luke

19.8. *Matth. 27.3. Philem. vers. 18.19.*

Q. How doe men sinne against their owne estates?

A. By idlenesse and wastfulnesse impairing it: [No man has power over his owne goods, to waste them in rioting, in cloathes, building, gaming, sports, &c. as he pleaseth, but wee must use them as stewards who are to bring in their bills of expence unto God; as thus much for this; and so much for that.] *2 Thes. 3.*

II. *Prov. 18.9. Prov. 19.26. Luke 15.13.*



O

CAR.





CAP. XXXIX.

*Ninth Commandement : Thou shalt not
beare false witnesse &c.*

THe purpose of God in this Com-
mandement, is to preserve truth a-
mongst men, to maintaine the good
name and estimation one of another; to
this end some thing is forbidden, and
some things commanded.

Q. What is forbidden in this Com-
mandement?

A. All kindes of lying and misspea-
king of our brother to his hurt and dis-
credit, *Esay 63.8. Col. 3.10. Rev. 22.*
15. Iohn 8.44.

Q. But is a jesting lye, and lying
for the profit of another unlawfull?

A. It is, no occasion or pretence can
make

(195)

make a lye to bee lawfull, *Iob* 13.7.8.
Rom. 3.7.8. *Gen.* 20.9.12.16. *1 Kings*
13.18. *Hof.* 7.3.

2. Shew some other particulars
wherein wee sinne against this Com-
mandement.

A. The grossest and most harmefull
kinde of lying is in judgement, and bea-
ring of witnesse, when either the Judge,
witnesse or pleader, shall deny, conceal,
pervert, and dissemble the truth, or coun-
tenance the wrong : [Its a sin to shrinke
from the truth, when Religion, Justice
or Charity, doe call for the maintaining
of it, *Ier.* 9.3.] *Deut.* 19.18. *Mic.* 7.3.
2 Tim. 4.16. *Prov.* 24.11.12.

2. How else?

A. By backbiting, slandering, harsh and
unjust censures of others; or any way
raising or taking up an evill report against
our brother, *Psal.* 15.3. *Exod.* 23.1.
2 Sam. 19.22. *Neb* 6.6. *Levit.* 19.16.
Matth. 7.1. *Iohn* 9.16. *Marke* 3.22.30.

2. How thirdly doe we sin against
this Commandement?

O 2

A. By

A. By dissimulation and equivocation, (*i.*) when we are made to believe one thing, and another is intended, or when mens words doe beare a double sense; [So that there is one proposition reserved in the minde of the equivocator which crosseth that which is uttered by the tongue; tis a sin to dissemble and equivocate.] *Ier.* 9.8. *Psal.* 12.2. *Psal.* 15.2.

Q. How fourthly doe wee sin against this Commandement?

A. When we speake the truth in malice, (*i.*) with an intent and desire to hurt and disgrace another [As *Doeg* did] *1 Sam.* 22.10. with *Psal.* 52.2,3,4.

Q. Out of the heart proceeds false witnesse; how doe men offend in heart against this Commandement?

A. Two waies: First, by evill surmises, and ungrounded suspicions, (*a*) thinking hardly of others without a cause, [*i.*] upon some (*b*) weake matter or weak (*c*) evidence, as upon heare-say, jealousie, uncharitable collections, &c.

all

all which proceed from want of love.]

(a) *Matth.* 15. 19. *Matth.* 9. 3. 4. *Iohn* 7. 24. *Iohn* 9. 16. (b) *Rom.* 14. 3. *1 Tim.* 6. 4. (c) *2 Sam.* 10. 3. *1 Sam.* 22. 8. 10. *2 Sam.* 16. 4.

2. How secondly?

A. When wee can reioice in the disgraces of another, being glad to hear him evill spoken of, or else to be grieved for their good esteeme. [This also proceeds from want of love.] *Matth.* 21. 15. 3. *Iohn vers.* 12. *1 Sam.* 18. 7, 8.

2. These be things forbidden, what doth the Lord require of us in regard of our brother?

A. First, that we speake the truth in love, no more, nor no lesse then the truth; [Without wrenchings, fetches, doublings; without flattery or detraction.] *Eph.* 4. 15 *Psal.* 12. 2.

2. What secondly?

A. To defend (a) our brothers good name, as farre as may stand with good conscience, and if we have (b) wronged it, to repaire the same: [Recanting that

which hath beene falsely said, explaining that which hath beene doubtfully said, and praising or justifying them in that wherein they have beene unjustly condemned.] (a) *1 Sam.* 19.4. *1 Sam.* 25.9. *Ier.* 26.16. *Prov* 25.23. *Prov.* 24.11.12. (b) *1 Sam.* 24.17. *2 Sam.* 19.19.20.

Q. By what meanes must I defend my brothers good name?

A. We must (a) construe things in the best sense; and when they cannot be altogether excused, yet we must (b) acknowledge other good things to bee in them; [That their honesty bee not quite troden under foote, &c.] (a) *Cor.* 13.7. *1 Pet.* 4.8. (b) *2 Chron.* 19.3.

Q. How doe men sinne against their owne good names?

A. Two waies: First, when wee speake more or lesse of our selves then is true, making our selves better or worse then we are, dissembling the good or evill that is in us: [When men lessen faults, or greaten their vertues; or on the

the contrary, doe augment their finnes and unworthinesse, and debase Gods goodnesse in any kinde towards them, or in them, thats a false testimony of our selves, boasting and bragging, or selfe condemning, they be both of them evill.] *Gal. 2. 13. Exod. 4. 10. 1 Sam. 21. 14, 15. Prov. 13. 7. Prov. 27. 2. Prov. 20. 6. Dan. 2. 30. Acts 14. 12.*

2. How secondly doe we wrong our owne good names?

A. When we deserve (a) an evill report, or else (b) suffer an evill report to rest upon us unjustly: [Both these doe wound a good name.] (a) *Gen. 34. 30. 1 Sam. 2. 24. Phil. 4. 8. (b) Acts 24. 12. Marke 3. 23, 24. Iob 27. 5.*

2. By what meanes may a Christian preserve and defend his owne good name against slanders and false accusations?

A. There be two waies: First, hee must (a) cleare himselfe of the slander before men by a modest and dispassionate conviction of the defamer. 2. At

least he must stop (b) their mouthes by
an holy and blamelesse conversation,
(a) 2 Sam. 19. 26, 27. 2 Cor. 11. 5. 12. (b)
1 Pet. 2. 12. 15. Tit. 1. 11. 13.



C A P. XL.

*Tenth Commandment : Thou shalt not
covet, &c.*

HERE God takes order with the first
motions and inclinations to evill,
though they never come to the consent
of the will and purpose of the heart.

Q. Thou shalt not covet; what is
here forbidden?

A. The first motions unto sinne, the
lusting of the old man, though we never
purpose nor consent unto them: [All
which inclinations and motions of the
heart before consent, as vaine thoughts,
suf-

luddaine passions and affections, and all lusting of the old man against the will of God.] So *Paul* expounds this Commandment, *Rom. 7. 7. 23. 1am. 1. 14 Gal. 5. 17.*

2. What is the particular coveting here forbidden?

A. Discontentednesse with that wee have, wishing and longing after that which is anothers; [As when wee bee not content with that place and condition which we hold in the family, Church or Common-wealth; but the heart is still rising, wishing, woulding after the condition of another, as would I were a Master, or a Minister, or a tradesman, rather then a Minister, &c. this unquietnesse of the spirit, this sicknesse of the desire, repining, rising, and saying within our selves, O how well could I live, if I had such a field, such a wife, such a servant, &c. these motions be contrary to that compleat contentment which is here required.] Under this particular concupiscence of the heart, coveting that

that which is anothers, all evill motions and desirings of the like kinde are forbidden, namely all lustings against the law of the minde, all the rising, enmity and rebellion that is in our nature against the things of the Spirit; the suddaine passions and perturbations of the minde, also the rolling of vaine thoughts in the minde, as thoughts of pride, revenge, the moving of the heart towards any evill object, though without any settled approbation of the same. But tell me,

Q. Are these thoughts and motions sinfull, if we doe not consent unto them, nor purpose to put them in practice?

A. Yes, they are: The very risings of corruptions within us are finnes to be repented of: [They are as the scum and boiling of the pot, the rising of the mud, &c. A lame horse if he move, he will halt in going: An instrument out of tune will jarre in the sounding, and that is a fault: there is something wanting that should be unto perfection; so in our very natures, there is a swerving from the

the Law of God, and that uprightnesse wherein God created man; and these swervings are the fruits of sinne, and the causes of sinne in us, as *Iam. 1. 14. 15.* *Col. 1. 21.* *Rom. 7. 21. 23, 24.* *Gen. 8. 21.* *Eph. 4. 22.*

2. What say you then of evill suggestions and thoughts that arise in our minde?

A. If they be cast in by Sathan, and not yeelded unto by us, they be Sathans sins, & not ours: [To be tempted is no sinne, for Christ was tempted and had evill thoughts cast into his minde by Sathan; but to yeeld to the temptation, that is our sinne.] *Matth. 4. 6.* *Matth. 16. 23.*

2. How may it bee discerned whether the evill motion doe arise from our owne corrupt hearts or from Sathan?

A. Two waies: First, if the motion or temptaion bee unnaturall (i.) if thoughts arise which tend to the destruction of our naturall wel-being, or of our spirituall and eternall wel-being, it is then

then from Sathan, and if we consent not to such thoughts, they are not our finnes but Satans: [Perhaps thou hast thought to curse God, to wish there were no God, thoughts perhaps of despaire, or to kill ones selfe or others, &c. these be Satanicall injections; for nature loveth it selfe, and so doth grace our new and spirituall nature; and therefore if wee resist and dislike such motions, they bee not sinne to us.] *Math. 4. 6. Math. 16. 23. 1 Iohn 4. 3.*

Q. How else may that be knowne?

A. By the manner of their comming, if they seaze upon us with terror and affrightment; suddainly and unexpectedly, so that the soule is burdened and groaneth under them, willing to be rid of them, it is a signe they come from Sathan; [And such thoughts and tentations are our trialls and afflictions, but not our finnes; evill thoughts which agree to nature and to our dispositions, as that of *Dauids* numbring the people, and *Judas* selling his Master, though Sathan

cast

cast them into our mindes, and stir us up thereunto, yet they are our sinnes as well as Sathans.] *Matth. 4. 10.*

2 What doth this Law forbidding all concupiscence informe us of?

A. Two things: First, it shewes the infinite purity of Gods Law which requires a conformity to his will, not only in our wits, affections and actions, but in the very frame and temper of the soule: [That no evill motion arise against God.]

2. What secondly?

A. It shewes the impurity of our nature, which is so great, that for it alone, (though wee never harboured an evill thought) the Lord might justly abhorre us for ever: [And therefore these inward workings of corruption, the unto-wardnesse and contrariety of our natures against God, are to be bewailed and crucified, if we desire to be sound in repentance, *Iob 15. 15, 16. Eph. 2. 3. Psal. 51. 5. Jer. 17. 9. Eph. 4. 22. Rom. 6. 6. Rom. 7. 21, 24.*

2. Is

Q. Is every soule bound to make conscience of the Law in forbearing the finnes forbidden, and doing the duties commanded?

A. Yes: To his power he must keep it all, else he is under the Law, and not under Christ; [And consequently must perish for ever.] *Rom 6.14.*

Q. Are there besides this Law of God, other lawes and precepts of the Church to bee observed of Christians for conscience sake: [As to observe Saints dayes, keepe fasting dayes, make confession to the Priest certaine times in the yeare of all our finnes, heare Masse upon holy dayes. *Can. firm Cat.*]

A. No: there is nothing to be added to the written word of God, it being in it selfe most holy, perfect and sufficient to make men wise to salvation, *Deut. 4.2. Rev. 22.18. 2 Tim. 3.16, 17.* [Man hath no power to make Lawes to the conscience, civill constitutions they may make for outward orders sake, which wee are to observe if they bee agreeable

able to the word of God, not otherwise.

2. Are there Evangelicall counsells of perfection, distinct from precepts, which if we keep voluntarily, doe helpe forward our salvation, and increase our glory? [As that of poverty, single life, obedience to superiours? *Canisius Cat.*]

A. No, the Lord hath left us a liberty in some things, but our choice therein is no part of perfection: and other things named for counsells, are not left to our curtesie, but are duties to be performed as occasion requireth. [The only service and sacrifice which God accepteth, is obedience to his will in his word, and God refuseth whatsoever a man taketh in hand besides.]

2. Well then there is but one Law under which we stand, and that end of the Law is, as hath beene said, to drive us unto Christ, tell me what must we go to Christ for?

A. For three things: First, for (a) mercy to forgive our sinnes. Secondly, for

for (b) strength and victory over our sins; and thirdly, for (c) acceptance of our will for the deed: [For the Law justifieth no transgressor; the Law gives no grace to keep it selfe; the Law accepts nothing but compleat obedience.] (a) *Rom.* 10. 4. (b) *Iohn* 1. 16. *2 Cor.* 3. 6. *Gal.* 3. 2. (c) *Eph.* 1. 6. *Eph.* 2. 18. *Heb.* 13. 15. *1 Pet.* 2. 5.

Q. Our faith is imperfect, and so is our obedience, what is our duty in regard of the imperfection of both?

A. We must strive to encrease and grow in grace by a diligent and constant use of all those meanes which God hath set apart and sanctified to that end. [If wee have a dimnesse in the eyes, or lamenesse, we will try twenty waies to helpe it, so, &c. and to this end, only the waies of God are available, and must be used in their place, one ordinance helpe another.] *2 Pet.* 2. 18. *Heb.* 6. 11. *12.* *Luke* 17. 5. *1 Thes.* 4. 1. 10. *Prov.* 1. 2. 4.



CAP. XLI.

*Of the meanes of working and encreasing
faith.*

THere is a threefold use and benefit of the meanes of grace, *viz.* 1. to worke faith and conversion. 2. To encrease graces begunne. 3. To seale up the assurance of all to our hearts.

Q. What be those meanes which God hath sanctified and set apart for the begetting and encreasing of his saving graces in us?

A. Three: First, the exercise of the (a) word read and preached. Secondly, prayer (b) publick and private. Thirdly, and the use (c) of the Sacraments, (a) *Rom.* 10. 13, 14. *Acts* 8. 31. 35. (b) *Luke* 11. 9. 13. *Iohn* 16. 23. *Acts* 16. 13. (c) *Luke* 7. 30. *1 Cor.* 10. 16. *1 Cor.* 11.

1. Of hearing the word of God.

Q. How may I heare the word of God to my comfort and salvation?

P

A. Be-

A. Before I come, I must set my heart and minde in frame by due preparation, *Exod.* 19. 10. 11. *1 Sam.* 6. 20. *Acts* 10. 32. *Acts* 17. 18.

2. Wherein stands this preparation to right hearing, or reading the word of God?

A. In three things: First, the heart must be emptied of all stumbling blocks of iniquity, I must receive it in an honest heart, with a teachable and tractable heart resolving to practise whatsoever is taught me out of Gods word. [I must not set up my imagination, reasonings or purposes, which may make me to be offended and stumble at the word being disobedient, but I must submit every opposite desire to the obedience to Jesus Christ.] *Ezek.* 14. 7. *Ezek.* 33. 32. *Matth.* 19. 22. *John* 5. 44. *Jer.* 4. 3. *Act.* 10. 33. *Luke* 8. 15. *Rom.* 6. 17. *1 m.* 1. 21. *1 Pet.* 2. 1, 2, 8. [Here I am before thee as the clay.]

2. Wherein secondly stands right preparation?

A. We

A. We must not come heavily, and for formes sake, but with an hungring & thirsting after the good knowledge of God, desirous to grow by it in grace and goodnesse, *Esf* 2.3. *Luke* 1.53. *1 Pet.* 2.2.

2. Wherein thirdly stands this preparation?

A. We must pray for the Spirit and blessing of God to accompany the outward ordinance, without which they are uneffectuall: [Many men know these directions, but didst thou ever put them in practice? Didst ever set thy selfe by hearing to get wisdome and be healed?] *Prov.* 20.12. *Luke* 24.45. *Esfay* 48.17.

2.2. In hearing what must we do?

A. The word heard must bee mingled with faith, (i.) I must beleeve that it is true, and true to me: [As if I heare a promise, or a duty, or a marke of grace, I must take it to my selfe as true and good to me.] *Heb.* 4.2,3. *Mar.* 16.15,16.

2. What helpe have you thus to prepare and dispose your heart?

A. I must consider that it is not the

will (a) and word of man, but of God, by which also I shall bee judged, and therefore if I (b) resist it, I stand not out against man, but against God; [untill I give Gods word a divine authority over my heart, I am but an hypocrite, I can never beleieve &c.] (a) *1 Thes. 1. 4, 5.* with *1 Thes. 2. 13.* (b) *Zach. 7. 12. Acts 7. 51. 2 Chron. 34. 19. 21. Ezra 9. 4.* [This consideration would free the heart of impatiency, and contempt of the Preacher, of pride of our own hearts, and other carnall affections which make the word unfruitfull unto us.]

Q. 3. What must we do after we have heard?

A. Two things: First, we must meditate and conferre of it and examine it, (as the Bereans did) that so the rules of Gods word may bee rooted in our understandings, memories and affections, *Acts 17. 11. 12. Luke 2. 51.*

Q. What else?

A. We must be carefull to turne hearing into practice, for not the hearer, but the

doer of the word is blessed, *Matth* 7.27,
26. *Iam*.1.22.23.25. *Psal*.119.105.
Prov 6.21.22. *Luke* 11.28.



C A P. XLII.

Of prayer.

PRayer is an excellent meanes to ob-
taine all good things spirituall and
temporall at Gods hands, *Iam*. 1. 5.
Luke 18. 1. 2.

2. What is prayer?

A. Prayer is a wrestling with God, or
a making knowne of our requests to
God with supplications for good things
according to his will, and giving him
the praise of all the good we have, *Gen*.
32. 24. *Hos*. 12. *Phil*. 4. 6. *Neb*. 1. 8.
There bee many things required to the
making of an acceptable prayer, to a

right manner of calling upon God, which shall be set downe as followeth.

2. To whom must wee make our prayers?

A. Only to God in the name and mediation of Jesus Christ, Christ bids us pray to our Father in heaven, *Col. 3. 17. Eph. 3. 12. 14. 1 Tim. 2. 5. Rev. 8. 3. Iohn 16. 23.*

2. What is it to pray in the name of Jesus Christ?

A. It is not onely to say those words through Jesus Christ our Lord, Amen, but it is by faith to plead the grace of the Covenant made with us in Christ: [To make him the great Master of Requests in Heaven; it is an interposing and pleading of Christs merits with the Father to speed our desires.] *Acts 4. 29. 30. Iohn 16. 23. Heb. 13. 15.*

2. Why must we call upon God alone, and not upon any creature, or Angels, or Saints departed?

A. Because God alone searcheth all hearts,

hearts, knoweth all griefes, hears all prayers, & is alone able to satisfie our desires, and supply our wants: (*Catechismus Rom. part. 3. cap. 6.*) [To pray to one doth suppose in him these two things: 1. Omniscience (*i.*) knowledge of all hearts, of all our wants, desires and groanings. 2. Omnipotence (*i.*) power in his owne hands to helpe, and these are peculiar to God alone.] *Psal. 65. 2. 1 Kings 8. 39. with 1 King. 18. 26. Acts 1. 14. Esay 63. 16. Psal. 50. 15.*

2. For what things must we pray?

A. Such things as stand with Gods will, and promise to grant: [Looke what God promiseth us, and in what manner hee promiseth any thing, the same things and in such manner must we beg them in prayer: some things God hath promised absolutely, and some things with reservation to his Fatherly wisdom as the things themselves, or the want of them, or the contrary to them, shall make most for the praise of his grace, and our finall
P 4. good.]

good.] *1 Iohn 5.14. Rom. 8.27.*

2. For whom must we pray?

A. For (a) all men, the dead (b) only excepted, and such as have sinned against the holy Ghost, (a) *1 Tim. 2.1. 1 Sam. 15.35. Ier. 28.6. Rom. 10.1.* (b) *Luke 16.26.* (c) *1 Iohn 5.16.* [The state of the dead is unalterable; besides we have no example, precept or promise of prayer made for the dead.]

2. In what manner must we pray unto God for these things?

A. To a right manner of praying three things are required: 1. It must proceed from the heart renewed by the Spirit, and assisted by the holy Ghost in the very act of prayer, *Eph. 6.18. Iud. vers. 20. Rom. 8.26. Gal. 4.6.* with *Rom. 8.15.* [Spiritual prayer is not only opposed unto lip-prayer, as when the tongue is exercised without the heart and affection, but also unto heartiest prayers of unregenerate persons; a naturall cannot pray though hee cry from the heart, as they did, *Iohn 1.5. Hos. 7.*

14. *Psal.* 78.34.36. He must be a spirituall man that can pray aright; and also he must bee assisted in prayer by Gods Spirit, else he will make unmeet requests and lose his praier, *Iam.* 5.15, 16.

Q. How shall I know when I pray in the Holy Ghost?

A. By three things: First, if the sense and apprehension of spirituall wants and evils which destroy the work of grace, and hinder Christs Kingdome in us, do chiefly stirre us up to prayer: [That is prayer in the Holy Ghost, there is a naturall and there is a spirituall good and evill] *Psal.* 4.6, 7.

Q. How secondly may it be knowne?

A. By the kind of our importunity, the desire is not filled nor the heart at rest, unlesse God answer us with spirituall favours and mercies, no not although all outward good things be granted: [The naturall man regards but little Gods will, or his good will; he is at rest with naturall good things, naturall good things fill a naturall desire, & c.] *Exod.*

33.1.2. 15. 17. with *Exod.* 34.9. *Psal.* 105.4.

Q. How thirdly ?

A. In spirituall prayer not only the wit, tongue and memory and such like good parts of nature are exercised, but the graces of the Spirit, as humility, hope, repentance, faith, &c. [This is prayer in the Spirit.] *Psal.* 66. 18. *Iohn* 11. 42. *Iob* 16. 13, 14, 17. *Iob* 22. 27, 28. *2 Chron.* 20. 12. *Ezra* 9. 6. *Psal.* 85. 8.

Q. What second thing is required to a right manner of praying ?

A. We must pray with feeling of our wants and earnestnesse to obtaine: [Sense of our wants and misery begets fervency. We ~~must~~^{cannot} be earnest for things which we finde no need of, or thinke to bee due to us.] *Ion.* 3. 8. *Rom.* 8. 26. *Heb.* 5. 7. *Iam.* 5. 16. *Ier.* 29. 13. *Dan.* 9. 3. 8. 18. *Luke* 18. 1. 5.

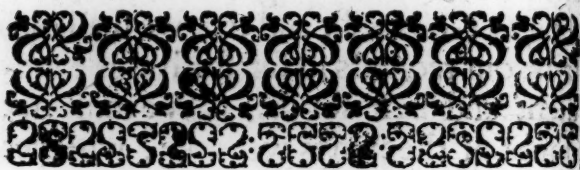
Q. What third thing is required to a right manner of praying ?

A. We must pray in faith (i.) in full affu-

assurance that the thing we aske is according to Gods will, and that we shall obtaine our requests so far forth as is expedient and best for us. [We must not doubt of the things wee aske, whether we may pray for them or not; nor yet of Gods hearing and answering us therein; we pray for many things conditionally, but not doubtfully, &c.] *1am. 1. 7. 1 Iohn 5. 15. 2 Cor. 12. 9.*

2. What ground of assurance have we that we shall be heard?

A. Gods promise of giving such & such things, and of hearing us when we beg them in and through Christs mediation: [There is a twofold promise: first, God promiseth to give us his Spirit, to give an heart of flesh, to give strength against temptations and troubles, &c. secondly, and hee hath bid us call upon him for the same with promise to heare and answer us; and this is the ground of our confidence.] *Luke 11. 9. 13. Psal. 50. 15. Heb. 4. 15, 16.*



CAP. XLIII.

*Of the parts of Prayer, and of the Lords
Prayer.*

Q. **VV**hat be the parts of Prayer?

A. Three : First, a particular confession and aggravation of our finnes and misery before God, with griefe and shame of heart, and with a purpose to leave them, *Luke 18.13. Psal. 51.3,4,5. Prov. 28.13. Ez. 9.6. 14. 1 Iohn 1.9.*

Q. What bee the other two parts of Prayer?

A. Petition^(a) & supplication for good things to our selves or others, and thanksgiving, wherein ^(b) wee give God the glory of his owne excellencies, and

and of all the good done to us, (a) *1 Tim.*
2.1. *Acts* 12.5. *Luke* 23.42. (b) *Iohn*
17.25. *Hab.* 1.12, 13. *Num.* 14.17. *Mic.*
7.18. *Rev.* 5.13. *1 Chron.* 29.11. 14.
Psal. 103.1.2.

Q. Doe all Gods children call upon
their Father in Heaven?

A. Yes, as the child will crave and
make his moane to his parents, so the
children of God bee of a spirituall cra-
ving disposition whereby the soule han-
geth upon God to receive good things
from him: [Praierlesse people be dead
and godlesse people.] *Gal.* 4.6. *Zach.*
12.10. *Psal.* 79.6. *Iob* 27.10.

Of the Lords Prayer.

Q. There bee six petitions of the
Lords Praier, how be they divided?

A. In the first three wee begge such
things as doe most immediately con-
cerne Gods glory: In the three latter
such as concerne our good.

Our Father.

God is the Father of Christ, and in Him our Father, having begotten us by the word of Truth, as hath been said, *Eph. 1.3.5. Gal. 4.5. Jam. 1.18. Rom. 8.16.17. Iohn 20.17.*

Q. What learne you from this that Christ teacheth us in prayer to call God Father?

A. That in prayer we must goe to a father, wee must consider God in our mindes as a Father to us in Christ Jesus, *Esay 63.15,16. Luke 15.18. Matth. 11.25. Iohn 17.25.*

Q. Why Father rather then any other name or title of God?

A. Because Gods Fatherhood in Christ is it which doth assure our consciences, and giveth us boldnesse in prayer, comming to him as a child to his father, of whose good will he is well perswaded, *Matth. 7.9.11. Eph. 3.12. Psal. 103.13. Esay 49.15.*

Q Why

2. Why is he called our Father?

A. Because all the faithfull have one common interest and propriety in God, and God in them, *Mal. 2. 10. Eph. 4. 6.*

2. What doe you learne from this, that you are taught to say, Our Father?

A. That when we pray we ought to plead and improve all the interest wee have in God for the obtaining of our desires, *Dn. 9. 15. 17, 18, 19. 2 Chron. 20. 6, 7. Esay 26. 13. Esay 37. 16. 20. [O God of Abraham, Isaac and Jacob, God of our Fathers, &c.]*

In Heaven.

2. God is every where, filling all things, but in a most speciall and glorious manner in Heaven, why is God set forth unto us by this title, In Heaven?

A. To shew his excellency, presence and power, every way able, present and ready to heare and helpe us, as being the best Father, the Lord and Master of all things: [He is the best Father, as heavenly

venly things are better then earthly , 2.
 He is where ever we are , 3. And Hee is
 the Lord of heaven and earth , and from
 heaven doth command blessings.] *Lam.*
3.41. Matth. 8.8. 2 Chron. 20.6. 1 Kings
8. 39. Marke 9.22,23. Iohn 11.22.39.
40. [This doth wonderfully helpe our
 faith that our God is able to forgive sins,
 to subdue Sathan, to save a soule , and
 we may expect any thing at his hands
 better then from an earthly father , yea
 if some father of ours were in Gods
 place in Heaven, there were not so much
 comfort in it ; the Lords bowells , ten-
 derneffe, sweetnesse; freeneffe, be as far
 beyond and above all the love and com-
 passion of the best naturall parent, as the
 Heaven is above the Earth, *Esay 5.7.8,*
9.]

1. Petition. *Hallowed be thy name.*

2. What is meant by the name of
 God?

A. God himselfe , his Honour and
 Re-

Renowne in any Attribute or worke of his which we pray may be magnified above all things: [The workes, word and attributes of God, are part of his Name.] *Exod.3.14. Exod.34.5.6, 7.*

Q. When is Gods name poluted and prophaned?

A. When we thinke or speake thereof meanly and slightly, or use any part thereof as a common and ordinary thing, *Ezek.36.5.13.20.23. Ezek.28.22. Rom.2.24. Ezek.13.19. Ezek.22.26.* [They spake and thought of God and his workes more meanly then of their Idolls; they used his word and daies as common things.]

Q. When is Gods name hallowed or sanctified?

A. When it is knowne and acknowledged to be most holy, and accordingly set forth by us. [God doth sanctifie us by making us holy of unholy and uncleane; we sanctifie God not by making him holy, but by acknowledging him to be so in our hearts, words and deeds, doing

Q

ing

ing all things so as God may be honoured and magnified by us and in us.] *Rev.* 5.13. *Levit.* 10.3.

Q. What doe we pray for here ?

A. That God who is holy & glorious in himself and in all his waies may bee magnified, knowne and acknowledged to be so throughout the world: [If hee punish sinners, if he pardon sinners, if he worke deliverances, performe promises, or doe any glorious worke, wee desire that his Justice, Goodnesse, Mercy, Truth, wisdom and Holinesse may be seen and magnified by all men.]

Q. Thy Name, comparatively, and in opposition to every other name, what doth that import ?

A. Wee pray that wee may set up Gods name above our selves, above men, above Idolls and false gods, that above all adverse power it may be lifted up and glorified: [His Truth above every truth, his Mercy above every mercy, &c. whatsoever becomes of us or the world, that God may be magnified and

and glorified.] *Exod.* 32.32. *Num.* 14.
12, 13, 16, 17. *Psal.* 115. 1. *Acts* 12.
22, 23. *Acts* 20.24. *Iohn* 12.28.



CAP. XLIV.

2. Petition. *Thy Kingdome come.*

Q. **W**Hats meant here by Gods
Kingdome ?

A. That spirituall rule and domini-
on which God hath given to Christ o-
ver any part of the world, *Esay* 52.7.
Zach. 9.9. *Iohn* 18.36, 37. *Psal.* 2.4.8.
Psal. 45.5.6. *Dan.* 2.44. *Eph.* 6.12.17.

Q. What be the parts of that spiritu-
all Kingdome and Dominion ?

A. Two: The first is that power by
which he (a) gathereth to himselfe a
Church and people by his Gospell, by
which also he (b) ruleth in their hearts

Q 2

and

and consciences, and preserveth them to his Kingdome of glory: [Christ is King of soules, he sets up his Kingdome of grace in mens hearts.] (a) *Ioh. 11. 52. Acts*

2.39. *Eph. 4. 11, 12. Rev. 19. 15. Mat. 13. 19. 31. Luke 17. 21. (b) Psal. 110. 2. 3. Eph. 3. 17. Iohn 17. 11. 12. 24. Iohn 16. 33. Iohn 10. 29.*

Q. What is the second part of Christs spirituall Dominion?

A. It is that power which he exerciseth in the destruction of the enemies of his Church and Kingdome, [of his Children and Gospell.] *Esay 49. 24, 25. Rev. 12. 7, 9, 10, 11, 14. Col. 2. 15. Rev. 17. 14. Acts 26. 14, 15. Matth. 18. 6. Zach. 2. 5. Rev. 19. 20.*

Q. When doth this Kingdome come?

A. When sinne and Sathan are cast out, and the Gospell of Christ is set up in our hearts, and families, and Countries: [When we are turned from the power of Sathan to God, when Christs word ruleth in our hearts, then is his King-

Kingdome come to us.] *Col. 1. 13. Acts*
5. 31. Luke 11. 20, 22. 2 Cor. 10. 4, 5.
1 Pet. 2. 9.

Q. When doth this Kingdome goe away?

A. When the Gospell is beaten downe, and falsehood and wickednesse are set up, and prevailes and are countenanced in any heart, family, Parish or Country, *Matth. 21. 43. Rev. 2. vers. 5. 13, 14. Eph. 2. 2.*

Q. What doe we pray for here?

A. That the Gospell of Christ may bee set up in its power and purity in all hearts and in all places; that God would protect and encrease the number of the faithfull, till the time come that the Kingdome of grace here begunne, bee finished in the Kingdome of glory.

Q. What doe we pray against?

A. Wee pray that God would destroy the kingdome of Sathan, and all devices against his Church and Gospel, and that all wickednesse may be beaten downe more and more, [Till this King-

Q₃

dome

dome bee finished in the glory of the Saints, and finall destruction of the enemies.]

Q. What followes hereof?

A. Therefore they bee Christs enemies, and they crosse their owne prayers, that submit not to the Gospell of Christ, that discountenance, or any waies hinder the preaching and spreading thereof, or be friends and favourers of bad men and bad causes: [Such as the silencing and vexing of godly, quiet Ministers, or depriving them of due maintenance, preferring the unsound, &c. any inlet to prophanenesse, setting up a chaire for Sathan against the Pulpit of Christ; these and the like persons doe pray for Christs Kingdome, and fight for Sathans; among swearing, railing, loose, riotous persons, families and Parishes, whose Kingdome is there set up? Christs or Sathans?] *Luke 19. 14. 27. Acts 4. 18.*

The 3. Petition. *Thy will bee done.*

Q. Here wee pray for grace, and strength to obey Gods wil in all things, in doing and in suffering. Whats here meant by *Gods will*?

A. That which God in the Scripture hath willed and commanded us to doe, *Mat. 7. 21. Rom. 12. 2. 1 Theff. 4. 3. 1 Pet. 4. 2. 1 Pet. 3. 13.*

Q. When is Gods will done?

A. When setting aside our own wils and desires, we apply our selves to doe the things which are pleasing unto him, *10. 8. 29. 10. 14. 21. 1 Ioh. 5. 3. Mat. 21. 29. 31. Heb. 10. 7.* [we desire that Gods will may take place, and that there may bee but one will between God and us.]

Q. When is it undone?

A. When setting aside the Commandement of God, we fulfill the lusts of our owne hearts, or other mens carnal wils, *Eph. 2. 3. 1 Pet. 4. 3. Ioh. 8. 44. Luke 12. 47.*

Q. In Earth as it is in Heaven. What doe we desire in that?

A. Wee desire that as farre as Earth is wide, Gods will may take place and bee obeyed with that cheerfulnesse and faithfulnessse as the Angels doe it in heaven. [Wee desire a conformity of the Church militant to the Church triumphant.] *Heb. 12. 22. 23. Mat. 18. 12. Heb. 1. 5. 7.*

Q. What is the summe and substance of this petition?

A. That whatsoever God requires of us in his Word, hee would give us hearts to obey it with cheerfulnesse and faithfulnessse, submitting all our opposite wills to his will. [Wee pray that amidst all, and above all, Gods will may be fulfilled and obeyed, and that all desires and wills in us, or others, that bee repugnant to his good pleasure, may bee subdued.] *Matth. 26. 39. 1 Sam. 3. 18. 2 Sam. 15. 26. Psal. 140. 8.*

Q. What followes hereof?

A. Therefore like hypocrites they
crosse

croſſe their own prayers, who pray they may doe Gods will; yet endeavour it not; nay, perhaps live in known ſinnes, againſt checke of conſcience, ſetting up their owne ends, profits and contentments, above the will of God. [Be honeſt, elſe never pray it, &c.] *Mat. 19. 22. Luke 16. 11. Ezek. 14. 7. Act. 8. 23.*



C A P. X L V.

The 4. Petition. *Give us this day.*

2. What is meant by bread?

A. All outward bleſſings needfull for this preſent life: [Under one ſort of temporall bleſſings, we beg all the reſt, as raiment, houſes, preſervation from dangers, &c.] *Deut. 8. 3.*

2. What is meant by *Daily bread*?

A. Such a proportion of outward things as is fit for us, agreeable to our places and callings. [And if wee have
ſo

so much, we have our daily Bread.] *Pro.*
3.8. Gen. 28. 20. Luke 12. 15.

Q. *This day*, or day by day. Why are we to begge it every day, and but for a day?

A. To teach us, that as God keepes and feeds us (*a*) day by day: And as every day we stand in need of new supplies from heaven, so every day we (*b*) should depend on God for the same. [wee doe not receive all at once: but as yesterday, so this day, and to morrow, &c.] (*a*) *2 Cor. 8. 15. Exod. 16. 4. 5. 19.* (*b*) *Luke 12. 19. 20. 28. 29. 1 Pet. 5. 7. Psal. 104. 21. Mat. 6. 26.*

Q. What is called *our Bread*?

A. That which our heavenly Father assigneth to every one of us in our lawfull vocation. [There is our bread, and there is stollen bread.] *Luke 15. 12.*
2 Thess. 3. 12.

Q. How is God sayd to give us our bread?

A. When he doth blesse our labours in our honest callings, or otherwise raise up

up helps to bring the creatures to us for our support and comfort. [Hee gives grasse, and seed, and barnes, and almes, and power to eate: he raiseth up friends, hee giveth and breaketh the staffe of bread, *Dent. 8. 17. 18. 2 Cor. 9. 10. Ier. 38. 9. Dan. 1. 15.* [So the way bee Gods way, in which any help commeth, whoe soever is the instrument to convey it, God is the giver.]

2. When is bread taken away?

A. When God doth curse the earth and our labours, that they shall not yeeld their increase; or else doth curse his blessings to us, that they shall not doe us good. [As by taking away the staffe of bread, by adding sorrow, sinne and discontent with our estates.] *Hag. 1. 6. 9. 11. Mal. 2. 2. Numb. 11. 33. Ezek. 14. 13. Hos. 9. 11. 12.*

2. What doe we pray for in this Petition?

A. That God would preserve us from outward miseries and wants, and so blesse the earth and our labours, that
we

we may have such a measure of outward things, as is needfull for us, and that through his blessing they may be for our good and comfort. [Through Gods blessing it is that the creatures doe satisfie our natures, and content our mindes, or doe us any good.] *1 Kings 8. 35. 37. Prov. 10. 22. Prov. 30. 8. Psal. 106. 15. Psal. 37. 16. 1 Kings 17. 14. 1 Chron. 29. 12.*

Q. What followes hereof?

A. We must possesse, enjoy, and use every outward thing, as from God, and unto God. [Our owne prayers will condemne us, if wee bee beholding to Satan for bread: if wee dare stretch out our hands further then our prayers, or if wee shall use the good things we aske against the giver of them, &c.] *Matth. 4. 3. 9. 10. Dan. 2. 17. Hab. 2. 6. Hos. 2. 8. 1 Chron. 29. 14.*

an outward thing. God will not
 but give us outward things as we need
 and use them as he will. **CAP.**

CAP. XLVI.

The 5. Petition. *And forgive us, &c.*

Q. Here we pray for the forgivenesse of our finnes and transgressions: Why bee our finnes called debts? *Matth. 6. 12.*

A. Because they make us debtors to the Law and Justice of God, to make satisfaction for the offence done to him. [As a Fellow is a debtor till hee have satisfied the Law] *Col. 2. 14. Matth. 5. 26.*

Q. How are we freed and discharged of this debt?

A. By Gods free grace and pardon, accepting us in Christ, when we had nothing of our owne to pay. [When wee had nothing to pay, God provided a price out of his owne store:] *Luke 7. 42. Matth. 18. 25. 27. Eph. 1. 7.*

Q. What is forgivenesse of sinne?

A. It is a free and full discharge of a
finer

sinner from guilt and punishment, whereby a sinner is received into favour with God. [Forgivenesse of sinne is not the abolishing of sinne and corruption, by infusing an habit of charity and holines, as Papists teach; but it is the receiving of a sinner into favour, not imputing unto him any blame] *Esa. 43. 25. Esa. 44. 22. Mic. 7. 18. Exod. 34. 7.*

Q. Doth God forgive all men their finnes?

A. No: onely such as believe and repent, and walke by that rule, *Mark 1. 4. 15.*

Q. What then is the substance of that we begge in this Petition?

A. That God would give to every one of us faith and repentance, by which we may be accepted into his favour, in, and for Christs sake; having all our sins freely and fully done away by him?

As we forgive.

Q. Why is that condition added?

A. Because no man can have assurance that God hath pardoned his sins, unlesse he finde in himselfe a disposition to forgive his brother : [The love of God shed abroad in our hearts, begets in us compassion towards our brother when he hath offended us : [No unmercifull cruell man can be assured of mercy.] *Matth. 6. 14, 15. Matth. 18. 33. 35. Col. 3. 13. Rom. 12. 19.*

Q. How shall I know that I doe indeed forgive my brother?

A. By two things : First, I dare not wish him ill, nor doe him hurt though it lay in my power, no, nor yet rejoyce when evill befalls him, though I had no hand in it, *Psal. 37. 8. Iob 31. 29, 30. Prov. 14. 17, 18. Psal. 35. 13, 14. Levit. 19. 18.*

Q. How secondly?

A. It

A. It is a trouble to me to thinke ill of another, and I am glad to see any good thing in my enemy, any cause to think better of him, any ground or hope of reconciliation: [A Christian is gentle and easie to bee entreated, and though some be so perverse and spitefull that one dare not trust them, yet we can be glad of any good thing in them.] *2 Thes. 14. 15. 1am. 3. 17. Psal. 120. 6. 7.*

2. What doe we learne from these two words, Forgive our debts?

A. Two things: First, the dangerous nature of sinne; our finnes and our names are entred into Gods debt booke together, and we are every houre liable to be arrested and brought to an account before God. [What a case is he in that hath Bailies watching him in every place and corner, &c.] *Matth. 5. 25.*

2. What else doe we learne?

A. It sheweth our inability to satisfie for the least sinne, we have no price to pay, we must be forgiven, or else cast
into

esc
e-
ur
ce
e
nt
t
e



1

cfc

e-
ur
ke
e
nt
t
e

1

1

1

1

ced and drawne into sinne, *Iam.* 1. 14.
2 Cor. 11. 3. *1 Thes.* 3. 5. *Iohn* 13. 2.
Prov. 1. 10.

Q. What is it to be led into Temptation?

A. To be tempted is to bee allured and provoked unto evill; but to bee led into temptation is, when we are deceived and overcome of the evill: [When we yeeld to the evill motion, the snare is laid and wee are caught.]
2 Sam. 11. 2. 4. *Matth.* 26. 35. 69 70.
1 Tim. 6. 9.

Q. How doth God lead into Temptation?

A. When hee doth not support and strengthen us against the evill, but leaveth us to our owne wit, strength or lusts, *2 Chron.* 32. 31. *2 Chron.* 10. 15.
1 Kings 22. 22.

Q. How doth God inable us to resist temptations?

A. By making us wise (a) to discerne an evill motion, and 2. (b) watchfull over our slippery hearts, and outward occasi-
 ons

ons of falling 3. and also by fortifying
(c) us with faith and courage whereby
we cleave to God against all the world.

(a) 2 Cor. 2. 11. *Matth.* 16. 23. (b) *Mat.*
26. 41. (c) *Matth.* 4. 7. written *Eph.*
6. 11.

Q. What doe wee pray for in this
Petition?

A. That God would give us spiritu-
all wisdome and strength to discern and
overcome all temptations unto sinne;
and if at any time he suffer us to be tem-
pted, yet that he would not leave us to
our selves to be deceived and overcome
of the evill: [We pray that God will
hold us up, and deliver us from the po-
wer of all spirituall enemies.]

But deliver from evill.

Q. Whats here meant by evill?

A. The evill one, (i.) Sathan and
his wiles, *Iohn* 17. 11, 12, 15. 1 *Iohn* 5.
18. *Iob* 2. 6.

Q. What do we pray against in these words?

A. That seeing we desire to be kept from sinne, wee desire also to be kept from the power and wiles of the tempter: [That God would discover his wiles and helpe us against him,] *Gen.* 20.6. *1 Sam.* 25. 33. *Zach.* 3.2. *Rev.* 12.13.16.

Q. What must they doe that pray to be kept from temptation?

A. In a due sense of our owne weaknesse, we must shunne occasions of evill, we must not cast our selves upon temptations: [For then we are not true to our owne praiers.] *Iudg.* 16. 15. 17. *Prov.* 7.8. *Gen.* 34.1. *Eccles.* 2.3.

For thine is the Kingdome, &c.

Q. These words are for matter and forme, a thankesgiving, what doe we ascribe to God therein?

A. Wee acknowledge that Kingdome (a) over all the world, and (b) po-
wer

wer to doe what he will, and (c) glory and excellencies belong to God our Father in Heaven : [And wee ascribe the praise thereof to him. The excellency of Grace, Majesty, Mercy, Power, any thing whereby one may be magnified and extolled is the Lords peculiarly and transcendently.] 1 *Chron.* 29. 11, *Rev.* 4. 10. 11. (a) 1 *Tim.* 1. 17. *Psal.* 103. 19. *Dan.* 5. 21. (b) *Psal.* 115. 3. *Psal.* 62. 11. *Rev.* 4. 8. *Deut.* 32. 31. (c) *Esay* 6. 3, 5. *Esay* 43. 7. *Rom.* 9. 17.

2. What is required to an holy and right praising of God ?

A. Wee must labour to have our hearts (a) affected with his glorious excellencies and greatnesse, as being the fountaine (b) of all we are or have, and unto whom we desire (c) to live and die, (a) *Esay* 12. 4. *Psal.* 126. 2, 3. (b) 1 *Chron.* 29. 11, 12. (c) *Psal.* 50. 23. *Psal.* 116. 12, 13, 14. *Psal.* 18. 1.

2. Wherefore is this clause added to the end of the Lords prayer ?

A. To teach us that the hearing of

our prayers is a thing grounded on Gods owne goodnesse, (b) greatnes and (c) glory: [and by them he is engaged to heare us. We must presse God with the interest of his own glory, power and kingdome, for hearing and helping of us] (a) *Ezek.* 36.22.32. (b) *Mic.* 4. 8. *Dan.* 3. 16, 17. 2 *Chron.* 14. 11. (c) *Ier.* 14.8,21,22. *Exod.* 32.11,12. *Iosh.* 7.9.

Q. What must they doe that ascribe all these to God?

A. We must set (a) him up in our hearts as supream King, make him our Rock & Feare, not (b) giving any part of his glory to any creature, (a) *Matth.* 10.37. *Luke* 12.5. *Ier.* 10.7. *Esa.* 8.12,13. (b) *Dan.* 2.30

Q. For ever. What doth that word import?

A. That Gods (a) Kingdome, power and glory, in, and over the Church, is everlasting; it failes not: and that the Church shall (b) ascribe the same unto him in all ages, and throughout all eternity: [When all Kings and Kingdomes shall cease: when we are dead and gone; yet

(247)

yet Christ remains a King of the Church
and shall be magnified in it:](a) *Dan.* 7.

14. *Esa.* 50.2. *Esa.* 46.3.4. (b) *Eph.* 3.

21. *Rev.* 4.13,14.



C A P. XLVIII.

A M E N.

2. **VV** Hat doth that word import?

A. *Amen* being set after any prayer or thanksgiving, it doth imply our consent & desire, that the thing should bee as is uttered, *Deut.* 27.15,16. *Ier.* 11.5. *Ier.* 28.6. 1 *King.* 1.36.

2. What followes hereof?

A. That we must understand, attend unto, and affect the things prayed for: [else how shall I say, *Amen*? They that pray in an unknowne tongue, or gaze up and downe, or fiddle about their cloathes and other matters and complements in time of prayer, doe not beare a part in

R 4

prayer,

prayer, and their *Amen* is fruitlesse,]
I Cor. 14. 16. Rev. 22. 20.

Q. How may a Christian make a right use of the Lords prayer ?

A. Wee may use it both for a Rule of prayer, to measure our requests, and make other prayers by; and also for a prayer it selfe, as it was delivered by Christ: [Christ puts matter and words into our mouthes: Christ taught his Apostles to pray, as *Iohn* taught his Disciples, (i.) not onely to give Rules of prayer, and a paterne, but a form for them to use,] *Mat. 6. 7. 9. Luke 11. 1. 2.*

Q. Is a set forme of prayer lawfull, either of our owne making, or delivered to us in a booke ?

A. Yes, it is, else Christ and the Prophets would never have delivered set formes to be used by the Church: [God appointed formes, and therefore formes be not in themselves unlawful: the prayer is not evill because it is a formed prayer:] *Num. 6. 23, 26. Joel 2. 17.* Hee gives the forme, he sets them the words to be used;

and

and it was at a solemne Fast too.

Q. But is a set forme of Mans making lawfull to be used by us?

A. If the prayer for matter and substance be lawfull, and such as concernes us, we may safely use it: [we may use the words of *Moses*, *Daniel*, *Nehemiahs* prayer.]

Q. Is stinted prayer lawfull: (i.) set prayers, to which one is confined, and tied to use no other?

A. That's unlawfull both in publicke and private: he that confines himselfe to booke prayers, or to the prayers of others with whom he joynes, or to set prayers of his owne devising, can never discharge the duty of right praying.

Q. Why so?

A. Because our prayers must be made according to our necessities; and neither booke, nor men with whom I joyne in prayer, can expresse all my wants and griefes: nor I my selfe this day what I shall need pray for to morrow. [Yet it concludes not that set prayer, or prayer with

with others, for so much as it doth containe of meet matter to bee asked, is hereby unlawfull; Because by such prayer we are not stinted, but have liberty, both the Ministers in their Congregations, and our selves in private, to enlarge our prayers as cause requireth. There is oddes between lawfull and sufficient: such a measure of Petitions is sufficient for the publicke, or the family, which is not sufficient every way to all my occasions: and that prayer may bee sufficient at one time, which is not another.]

2. But in praying must we not exercise the spirit of prayer? And can that be done in a set or book prayer?

A. Yes, the spirit of prayer is, when wee begge in faith, with feeling and fervencie, with sighes and groanes; and that is done when wee joyne with others, or use set formes as well as in sudden, and *extempore* conceived prayers. [As a Beggar in true want begges hard if there bee any hope of obtaining; and yet peradventure the next day, or to the next man, useth the same

[same words, or to the like effect: the varying of a phrase doth not make it the spirit of prayer.] *Mat.* 26. 39, 42, 44, with *Heb.* 5, 7. *2 Cor.* 13. 14. with *2 Thess.* 3. 17, 18. *Col.* 3. 16. [The Songs are not lesse spirituall, because set and taken out of the booke, if our hearts bee affected with the matter.] *Eccles.* 5. 2. *Iob.* 22, 27, 28.

2. When is the Lords prayer abused?

A. When people say it over without understanding and affection, or else make vain and needlesse repetitions of it: [both these are a taking of Gods name in vaine] *1 Cor.* 14. 15. *Mat.* 6. 7. 9.

Our duty after Prayer.

2. What is our duty after wee have prayed?

A. When we have prayed, wee must observe how well our prayers have sped, how God doth answer our requests, *Psal.* 85. 8. *Psal.* 104. 27, 28. *Luke* 18. 5. [There
is

is expectation of answer from God to fulfill our desires.]

2. How shall I know whether my prayer be heard or not? How shall I comfort my selfe in that case?

A. There be foure Rules: First, think not thy prayers denied, though they bee delayed: [God dealeth after divers manners with his servants; sometimes hee answeres presently: *Dan.* 9. 21, 23. *Esa.* 65. 24.-- Sometimes hee seemeth to stop his eare, and to deny us for divers reasons, as 1. Because he loves to heare the voyce of his children crying unto him: 2. Perhaps thou art not ready for the blessing: 3. Perhaps it is better thou shouldest want it: 4. Perhaps thou takest a wrong course to obtaine it: 5. Perhaps thou prescribest to God, and God will give thee blessing in a way more for his glory, as Christ did,] *Iohn* 11. 3, 6, 15, 40. *Gen.* 25. 21.

2. What second rule have you?

A. If God give some better thing in stead of that we beg, or strength to beare the
the

the want of our desires, wee must not take our selves to be denied, 2 *Cor.* 12.9. *Gen* 17.18. 2 *Sam.* 12.23.25. *Deut.* 3.26. *Psal.* 3.4.5. *Psal.* 138.3.

Q. What third rule to judge of Gods acceptance of our prayers?

A. When after prayer wee finde our hearts to be drawne to God, and our spirits upheld to continue praying; returning to that duty with fresh delight and hopes, that is a signe we are heard. [It is a signe the beggar fares well when hee goeth often. It is a good signe when we still goe to God as to our best friend.] *Psal.* 116.1.2.

Q. Particularly touching forgivenesse of sinnes, how shall I know that my prayer is heard?

A. If I get a victory over sinne, if the sense of Gods love doth worke in mee a love to God againe; and to the things of God [that is a signe our prayer is heard] *Luke* 8.46.47. *Luke* 7.47.

Q. But if we find no token of Gods answering our prayers, what is to be done?

A. We

A. We must search if there be any accursed thing that may hinder our prayers; and also wee must bee humbled for our failings in the manner of our duty, *Iosh. 7. 7, 10, 11. 1 Chron. 15. 13. Iam. 4. 3. Luke 9. 54.*



CAP. XLIX.

Of the Seales of the Covenant.

2. **W**E have spoken of two meanes of working and encreasing faith, *viz.* the Word and Prayer: By what meanes is God woont to seale up to our hearts the assurance of our reconciliation with himselfe?

A. Two wayes: 1. inwardly by the testimony of the Holy Ghost, witnessing with our Spirits that wee are Gods children. 2. and outwardly by the Sacraments, *Rom. 8. 16. 2 Cor. 1. 22.*

2. How

Q. How doth the Spirit of God inwardly witnesse to a man his salvation?

A. Two wayes: first, by imprinting holinesse and the stamp of grace on the heart, thereby shewing our right to the promises of life: [as the seale leaveth its impression, so doth the Spirit. And look where grace is printed, there is the spirit that wrought it: and wee have that to shew for our salvation.] *Gal. 5. 18. 22. 23. 24. Gal 6. 16. 2 Cor. 1. 21. 22. Rom. 8. 13. 2 Cor. 3. 3.*

Q. How secondly doth the Spirit witnesse with our Spirits?

A. By cheering, strengthening, and clearing up the Conscience to see, acknowledge and certifie our hearts of the truth of Grace: [as to make us able to say, I have true faith, and true hatred of sinne, &c. The Spirit saith, They that are called, are certainly saved. Now the conscience inlightned doth say, 'Tis so and so with mee. This is the answer of a good conscience, and the witnesse of two is true, Gods Spirit and our Spirits:

as

as conscience awakened can tell *David*,
 Thou hast done ill in the matter of *Uri-
 ah*, so the conscience inlightned and
 cleered can tell *Peter*, and make him say
 with confidence, Lord thou knowest,
 and I know that I love thee, *Iohn* 21.
 17.] *Eph.* 1.13. *1 Pet.* 3.21. *1 Iohn* 2.
 20.27. *1 Cor.* 2.11,12.

2. But put case our conscience cry
 peace without any such impression, and
 character of grace on the heart:

A. Then it is a false cry, it being but
 the single testimony of our owne decei-
 ved spirits, and severed from the true
 testimony of the Spirit of God, which
 ever agreeth with the Scripture: [The
 Spirit of God doth not crosse the word,
 it doth not blesse whom the word cut-
 feth, nor curse whom the word bles-
 seth, and if our owne hearts doe so, wee
 know it to be a false testimony, and a
 deceived spirit.] *1 Iohn* 5.6.8. *Psal.* 51.
 9,10.

2. Put case I finde some workes of
 the sanctifying Spirit, and yet feele
 un-

unquietnesse in my owne conscience?

A. If upon examination thou finde any sinne in thy soule, pull it out and cast it from thee, but if there be no sin that hinders thy peace, then thy conscience ought to acquit thee. [Thou art in safety, and in Gods favour by the Spirit of sanctification, whereby thou dost cleave to thy God amidst all feares and doubts.] *Esay* 50. 10. *Iob* 27. 1, 4, 6. *Iob* 13. 15. Thus of the inward Testimony of the Holy Ghost, followes the outward.

2. How doth God seale up our redemption to us outwardly?

A. By the Sacraments which to the worthy partakers are particular tokens and pledges of Gods favour and good will towards us in the death of his Son: [In the word God speakes generally, but he comes to each particular beleever in the Sacraments.]

2. What is a Sacrament?

A. A Sacrament is a seale of the righteousnesse of faith, or it is a token of
S the

the Covenant betweenc God and us,
Gen. 17. 10, 11. *Rom.* 4. 11.

Q. Must we bee in Covenant with
 God before we can partake of the Sa-
 craments ?

A. Yes: else the outward signs do not
 profit : *Abraham* was first in covenant
 with God, and then he received the sign
 of circumcision: [Even as wee use first
 to agree upon the conditions before we
 seale and deliver the deeds.] *Gen.* 12. 3,
 4. *Gen.* 15. 6. 18. with *Gen.* 17. 7. 10,
 11. with *Rom.* 4. 10. *Acts* 8. 21. *Rom.*
 2. 25.

Q. The Sacraments of the old Testa-
 ment were Circumcision and the Pass-
 over; of the new Testament be like-
 wise two Sacraments, Baptisme and
 the Lords Supper; How do they differ
 the one from the other? The New
 from the Old?

A. Not in substance, for Christ is
 the substance and end of all Sacra-
 ments, but only in the manner; the Old
 did lead unto, and set forth Christs
 death.

death which was to come, the New doe set forth Christ already come, *1 Cor. 10. 3, 4. 1 Cor. 5. 7. Exod. 12. 13.*

Q. There be two parts in every Sacrament: 1. Some outward and bodily signe: 2. And some spirituall benefit signified thereby: What is the spirituall thing signified in every Sacrament?

A. Christ crucified, or the doing away of sinnes, in, and for the death of Christ: It is not every grace represented by an outward signe, that doth make a Sacrament, but the benefit of Christs passion is that grace which is set forth in every sacrament.] *Col. 2. 11, 12. Marke 1. 4. Matth. 26. 28. 1 Cor. 10. 16. 1 Cor. 5. 7.*

Q. What followes hereof?

A. Therefore those other five sacraments of the Papists, viz. Confirmation, Penance, Orders, Matrimony, extreame unction, are falsly called sacraments of the New Testament, as being neither ordained by Christ, nor having

such sacramentall signes and significations. [A Christian needs but two things to his Being, *viz.* a new birth, and a growth in Christ, both which are set forth in the other two sacraments; besides, those five are not common to all Christians that bee in covenant with God, nor yet peculiar to the Christian Churches.]

Q. Who is the author and ordainer of all Sacraments?

A. Only the Lord God: None but God can forgive sinnes, and bestow spirituall graces, and therefore none but God can make signes and seales thereof: [As he alone can signe and seale a deed that hath the right to sell the land: All signes and sacraments of mans devising cannot teach or helpe devotion, but onely delude and breed superstition: It is a foolish thing to make a significant signe of that which is not in our power to give.] *Matth. 28. 19. 1 Cor. 11. 23.*

Q. What is the efficacy of Sacraments? Doe they justifie the receiver,
or

or worke that grace which they signifie, if the party himselfe doe not hinder it by some grosse sinne?

A. No : Sacraments are signes of Gods grace and favour towards us, but not the working causes thereof : [For then the signe should bee before the thing whereof it is a signe, which cannot be ; Sacraments serve as it were to put us in possession of the Covenant , as a sealed deed formally delivered doth of an house or land that is sold.]



C A P. L.

Of Baptisme.

2. **W**Hat is Baptisme ?

A. It is a Sacrament of our engrafture into Christ: [It is unto us an entrance into the Church, witnessing unto us , that whereas we were before

strangers from God, God doth now receive us into his family and people.]

Q. Whats the outward signe in Baptisme?

A. The dipping or sprinkling of water in the name of the Father, Son and Holy Ghost, *Matth. 28. 19.*

Q. What is the spirituall thing signified?

A. The cleansing of the soul from sinne by the bloud of Christ sprinkled on it, *Acts 2. 38. Rom. 6. 3. Col. 2. 12.*

Q. What is it to be baptized in the Name of the Father, Sonne and Holy Ghost?

A. Two things are implied: First, thereby is testified to the party baptized, that he is received into the flocke and family of God: [God doth avouch him for his child.]

Q. What secondly?

A. The party that receiveth Baptisme doth enter into an oath and covenant, to take the Lord for his God;
here.

thereby binding himselfe to beleeve and serve that true God, who is Father, Son and Holy Ghost : [We are then enrolled, and written among the Sonnes of God,] *Gen. 17. 1. Gal. 3. 27.*

Q. Is it thus with all that are baptized? Do all receive those benefits?

A. No, onely they that have or come to have faith to beleeve the promises, and repentance to forsake sinne, *Gal. 5. 6. 1 Pet. 3. 21. Acts 8. 21. 23. Marke 16. 16.* [In Scripture they are reputed aliens and strangers from the covenants of promise, who have not the signe of the Covenant: 2. And they that reject the signes are reputed to reject the Covenant, *Eph. 2. 11. Gen. 17. 14. Luke 7. 30.* 3. So they that receive the signe of the Covenant, joyning themselves to the people of God, are in Scripture reputed to bee of the household of faith, and Saints confederate with the Church of God, *Esay 56. 3. Heb. 9. 13.* 4. But really and effectually they onely receive the benefits

which cometo have the conditions of the Covenant.]

Q. Are the conditions of faith and repentance required in all that are to bee baptized?

A. Yes, in all that be baptized when they bee of ripe age; but in little children it is sufficient that they shew forth faith and repentance when they come to age.

Q. May little children bee baptized?

A. Yes: the Apostles did baptize whole households, in which number were their children: [As *Abraham* and his household were circumcised (i.) hee and his children, for *Ismael* was but thirteene yeares old when hee was circumcised, *Gen. 17. 25*. And there is reason for it, because there is the same relation from the beleeving parents to the children already borne, as to them that shall bee borne; and therefore if the children of *Stephanas* and the Jailor which were borne after their conversion,

on, ought to be baptized by vertue and priviledge of the parents faith, why not also the children that were already borne, seeing they are the children of beleevers: moreover this practice of baptizing infants by the Apostles is gathered from that phrase, *Heb. 6.2.* Laying on of hands which was a ceremony used to them that had beene baptized in their infancy, when they were catechized in the Doctrines to be knowne and beleeved by men that were admitted to Baptisme, *Calv. on Heb. 6.2.] Acts 16. 33. 1 Cor. 1. 16. Gen. 17. 25.*

Q. Why are Infants of beleevers to be baptized?

A. Because they belong to the covenant of grace, and bee of the number of Gods people, and are inheritors of the blessing which God promised to the seed of the faithfull, *1 Cor. 7. 14. Rom. 11. 16. Acts 2. 39.*

Q. What if the immediate parents be beleevers onely in shew?

A. First, the profession of the faith is suffi-

sufficient: secondly, children have right to baptisme by vertue of the first covenant with *Abraham*, in whom we have as true an interest as the Jewes ever had, *Acts* 8.12,13,37. with *Acts* 10.47. *Gal.* 3.29. *Rom.* 11.17. [So that the wickednesse of the immediate parent doth not prejudice the right of the childe: for then *Hezekiah* should not have been circumcised, because hee had a wicked father. No covenant or condition of mans making, must be set above the covenant and conditions set by Christ, nor make them void to beleevers.]

Q. What can baptisme profit infants, seeing they have no faith?

A. Very much: for as men by deed and scale convey lands to heires that shall be borne, as well as to them that be already borne: so doth God by his promise, which takes its effect in due time. [As Gods promise that *Abrahams* seed should inherit Canaan, did not take effect till 430. yeares after, yet then it spake and failed not. And as our children

dren are taken Tenants, and made members of some Manor or Lordship by the delivery of a white wand, or the like ceremony, when they be little; the which tenements they enjoy when they come to age: so doth Gods covenant of peace and grace made in Baptisme, take its effect in due time.]

Q. What if they doe not performe the condition when they come to age?

A. Then they can have no good of their Baptisme, 1 *Pet.* 3. 21. *Neh.* 5. 13. [God will shake them out of his Church.]



C A P. L I.

Of the Lords Supper.

Q. **W**Hat is the outward signe in the Lords Supper?

A. Bread and Wine given and received, as Christ hath ordained.

Q. What is the thing signified and remem-

remembred in, and by them ?

A. The death of Christ, when he offered up his righteous soule a sacrifice for sin, [gave his body to be broken, and his blood to bee shed for sinners,] *Esa* 6.8.10. *Luke* 22.19.20. *I Cor.* 11.24.25.

2 The Bread and Wine then are not turned into the very body and blood of Christ by the consecration of the Elements, as if Christ should bee there bodily present ?

A. No, by no meanes: for the Heavens must containe his Body till hee come againe for our full redemption. And it is as impossible for Christs body to bee in Heaven and Earth, and in ten thousand places at once, as it is for one of us. [This conceit of Papists is not only against the sense of sight and taste, and feeling, but also against an Article of Faith, namely, the trunesse of Christs humane Nature in his Incarnation: Gods Omnipotencie doth not make a true body to bee in many places at the same

same instant of time.] *Act. 3. 20. 21. Heb. 9. 28. Luke 24. 6.*

Q. Shew some other reasons against Transubstantiation, and the reall presence of Christ in the Eucharist.

A. The Bread which is broken in the Sacrament cannot be his very body, because his very body is whole, and the Sacrament sets forth Christ broken for us: [Therefore it is a remembrance, not a transubstantiation.] *1 Cor. 11. 24.*

Q. Shew a third reason.

A. All that eate the flesh of Christ, & drink his blood, in the Scripture sense are saved: But all that eate of the Masse are not saved: [Therefore the Masse and the Scripture agree not.] *Iohn 6. 51. 53, 54, 57.*

Q. Shew a fourth reason against the bodily eating of Christ.

A. Because if one should eate a peece of his flesh, as his finger, or foot, &c. that would not profit, *Ioh. 6. 52. 61. 63.*

Q. Then Christ is not offered up a Sacrifice for the quicke and dead in the Eucha-

Eucharist, [as the Papists teach] *Catechismus Rom. part. 2. cap. 4.*

A. No: for as Christ cannot die & suffer often, so neither is hee offered often. But by one sacrifice of himselfe once offered, he hath put away sinne for ever. [Hee hath perfected for ever them that are sanctified, by once dying, else were his sacrifice weake and imperfect, like sacrifices of *Aarons* Priests : Our duty in the Sacrament is to receive him by faith, not to offer him in sacrifice to God,] *Heb. 9. 25. 26.* with *Heb. 10. 10. 11. 12. 14. Rom. 6. 10.*

Q. What followes hereof?

A. Therefore the Masse is a very Idol, and they that use it adore it, or ascribe to it the vertue of Christs sacrifice, are very Idolaters.

Q. What then is the meaning of those words : *This is my body*?

A. *Paul* telles us, it is the Communion of the body and bloud of Christ; (*i.*) [an ordinance wherein the faithfull have exhibited to them a fellowship in the

the merits and vertue of the sacrifice of Christs death,] *1 Cor. 10. 16. 17. Exo. 24. 8.* [as the Cup is called the New Testament, and Christ is called our Pascheover, *1 Cor. 5. 7.*]

Q. What is the end and use of this Sacrament?

A. By it as by a token, or pledge from God, the worthy Receiver is assured that he hath a part and share in Christs death. [The Lord Christ established the New Testament by his owne death, all the good things contained in the New Covenant, are made sure by the death of Christ the Promiser, and hee bids us eate of that bread, and drinke of that cup, in remembrance of the same.]

1 Cor. 11. 26.

Q. Doe all that come receive such a pledge of Gods favour?

A. No, onely they that bee worthy receivers, the rest receive meere bread and wine, and so prophane Gods ordinance, and procure judgements to themselves, *1 Cor. 11. 17.*

Q. What

Q. What other end and use is there of this Sacrament?

A. It is a badge of our Christian profession, wherein wee professe our selves to be the people of Christ, against all Atheists, Sects, Heretickes, misbeleevers, and loose-livers whatsoever: [wee are hereby obliged to stand for Christ against all the world.] 1 Cor. 10. 20. 21.



C A P. LII.

Of right participation of the Lords Supper.

Q. **VV** Ho ought to bee partakers of the Lords supper?

A. Only such as have been baptized and are able to make profession of their faith, and to examine themselves: [Such as are able to discern the Lords body.]

body.] *Exod.* 12.43.44.48. *1 Cor.* 11.28. *Ezra* 6.21. *Ezek.* 44.7.]

Q What must a man examine himselfe in?

A. Whether he be a true member of Christ or not; [For none else can partake worthily of the Sacrament of Christ.] *2 Cor.* 13.5.

Q How may that be knowne?

A. If I have (a) sound faith, and true (b) repentance, and am (c) quickned to newnesse of life and (d) love of the brethren, I am assuredly a member of Christ, (a) *Rom.* 11.20. (b) *Gal.* 5.24. *Matth.* 3.8.10. (c) *2 Cor.* 5.17. *Iohn* 15.4,5. (d) *1 Pet.* 1.22. *1 Iohn* 3.14. [For further triall of these graces I refer you to my other small Catechisme, intituled, An helpe for young people, &c. *Anno Dom.* 16.]

Q A Christian that hath these graces, may yet through carelesnesse come to the Lords table unworthily; for preventing whereof what must we doe before we come?

T

A. We

11 A. We must stirre up those graces in us, and labour to see our (a) need of Christ, and to (b) cleanse our soules afresh from every new pollution wherewith we have beene defiled. (a) *Matth.* 5.6. *Luke* 1.53. (b) *2 Chron.* 30.17,18. *Matth.* 5.23,24. *1 Cor.* 2,3. with *1 Cor.* 11.17,18.

2. How ought a Christian to behave himselfe in the act of receiving?

A. He must discern the Lords body (i.) hee must not use them as common bread and wine, but consider in them their spirituall relations, and receive them as tokens of the covenant: [We use our ordinary bread and wine for naturall uses, viz. to refresh and nourish our bodies, but this bread and wine for spirituall ends and uses,] *1 Cor.* 11.22.29. *Levit.* 10.3.

2. How may this be done?

A. I must make applications of the signes to the thing signified, and of both to my owne soule in particular, giving thanks to God for Christ, and
my

my redemption by him : [This particular application of faith is to eat Christ ; Christ gives mee to understand that his body was broken for me, as certainly as I behold the bread of the Lord broken to me, and the cup communicated to me ; wee have as true a right to him, and he is as truly ours as our meat and drinke are ours.] *John 6. 33. 35. 36. Heb. 9. 20. Luke 22. 20.*

2. What must a Christian doe after receiving?

A. We must pay our vowes, (*i.*) we must be carefull to performe our covenant which now we renewed with God in Christ Jesus, *Psal. 50. 14. 2 Cor. 6. 1.*

2. How may we finde that we have made a right use of this Sacrament?

A. When wee are more refreshed with the feeling of Gods favour towards us, and doe grow in newnesse of life : [As the right use of food is to outgrow sicknesse, and gather strength for the better performance of actions of our naturall life ; so when we are more

lively and zealous, and get more strength against corruptions, or any waies grow in the new creature, then have we not received in vaine,] *2 Chron.* 30. 25, 26. with *2 Chron.* 31. 1. *1 Cor.* 11. 17.

Q. There be some to whom this Sacrament doth not at all belong, they have no interest in the matter, who be they?

A. The ignorant and disobedient, (.) such as cannot give account of their faith, or by their wicked lives shew themselves utterly unworthy: [They come not within the judgement of charity.] *Ezr.* 6. 21. *2 Chron.* 30. 17, 18. God had smitten them, &c. *Ezek.* 44. 7. *1 Cor.* 5. 13.

Q. The least sin that a man knowes by himselfe unrepented, is a just cause to keep himselfe from the Sacrament, but are all the finnes we know by men a just cause for us to keep them from the Lords Supper?

A. No: only such offences as are openly knowne, and scandalous to the
con-

gregation; [The rest doe professe with their mouthes, and if they doe not believe with their hearts, and repent indeed, they are no better then *Judas*, who seemed to be one of the rest, but was not. It is not our own private knowledge or suspicion of the parties unsoundnesse that must put him off, unlesse the party be accused and admonished of his sinne by them that have authority in the name of the Congregation to restrain them; Christ knew *Judas* from the beginning.] *Iohn* 13.11.18. *I Cor.* 5.1. It is reported.

Q. Is not the rest of the congregation polluted by the mixture of unworthy persons with them?

A. No, unlesse they be consenting unto their wickednesse; [No more then in the duties of hearing and prayer with the wicked in a mixt congregation. *Judas* did not defile Christ, nor the wicked among the Jewes, the ordinances of Circumcision, of preaching in the chaire of *Moses*, of the Pasleover, and

of sacrificing unto the godly of those times; Christ himselfe held Communion with the Church of the Jewes, which at that time was marveilously corrupted both in Doctrin and Discipline.] *1 Cor.* 5. 2. 6. with *2 Cor.* 7. 11. Cleare in this matter, *Luke* 2. 22. 24. *Luke* 3. 21. *Luke* 4. 16. *Iohn* 2. 13. *1 Sam.* 2. 16. 24. *1 Cor.* 11. 29. to himselfe.

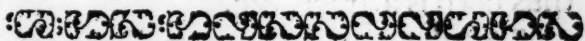
2. Is it not Christs will that evillivers should be excommunicated, to the end they may be brought to shame and repentance?

A. It is; scandalous persons if they obey not the admonitions of the Church but remaine obstinate, ought to be cast out, [And kept from the Lords Supper.] *Matth.* 18. 18. *Iohn* 20. 23. *1 Cor.* 5. 3. 5.

2. Thus of the publicke: Are there any private helps of a Christian conversation and communion with God?

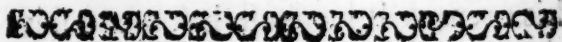
A. Yes: Many, as private reading, prayer, selfe examination, calling our waies

waies to account, trialls of the grounds
 of our hopes, private fasting and humi-
 liation, holy meditation, as of the worth
 of things heavenly, and the vanity of
 things earthly, of the Attributes of
 God, of promises, &c. also private ad-
 monitions, and comforting one of ano-
 ther. Holy resolutions against the
 corruption of the times, of our owne
 hearts, &c.



T 4

AN





AN APPENDIX

Containing an Explication of certaine
Theologicall Tearmes and Phrases fre-
quently used in English Bookes and
Sermons, and hee either not mentioned,
or not sufficiently explained in the
fore-going Treatise.

GRACE, signifieth in Scripture two
things: 1. Gods free favour and
love to man: 2. the effects thereof in us;
thus faith is a grace, &c.

Predestination, is the eternall purpose
of God touching the everlasting state
of men, whereby of his owne free will
hee ordaineth some to salvation, and o-
thers to destruction.

Election is the eternal purpose of God,
whereby according to the counsell of
his owne will, he chuseth some to salva-
tion out of the corrupted masse of Man-
kinde; not because hee foresaw they
were or would be better then others, but
because

because it so pleased him; to the praise of his rich grace.

Reprobation is the like eternall purpose of God, whereby he leaveth others in their sinnes, to perish for ever, to the praise of his glorious justice.

Vocation signifieth that work of grace whereby God calleth his elect out of their sins, to receive the Gospell, (i.) un- to faith and repentance.

Conversion signifieth the turning of a sinner from darknesse to light, from sin to grace, from love of the world to love of God, from carelesnesse to conscience of pleasing God.

Iustification signifieth Gods gracious act accepting of a sinner into his favour, not imputing unto him his sinnes, in and for the righteousness and death of Christ, or it is Gods gracious act whereby he reconcileth an humbled sinner to himselfe, forgiving his sinnes freely and fully for Christs sake.

Regeneration is the begetting of a spirituall life of grace in the soule, by the seed

seed of Gods word received into the heart, and made effectually by the holy Ghost, whereby wee are become new Creatures, to bring forth fruit unto God, the fruits of holinesse and righteousness.

Sanctification signifieth the cleansing of our Natures: and it is the grace of God infused into our hearts, whereby of unholy people wee are made holy in our thoughts, words, and actions.

Adoption signifieth Gods making Sonnes of us that were not Sonnes before: or it is the translating of a Sinner from a servile condition under sinne and Satan, to be the Sonnes of God, in and with Christ to enjoy the priviledges and inheritance of Sonnes.

Glorification signifies the state of Gods children in heaven.

Redemption signifies Christs delivering of our Soules from sinne and wrath by paying of a price, even the price of his blood for us.

Mediation

Mediation signifieth that gracious work of Christ setting himself between God and us, making peace, and procuring our acceptance with his father both of our persons and actions.

Propitiation signifieth the removing of wrath, and making of God favourable to us in Christ.

Christ's *active obedience* signifieth his perfect fulfilling of the Law for us.

Christ's *passive obedience* is his suffering of death, and undergoing of the punishment due to our sinnes: by both which hee satisfied the justice of God in our behalf, being put under the Law, that hee might save them that were under the Law.

By the *Law* is meant the covenant of Workes, the way and offer of salvation to them that perfectly fulfill the Law of God in their own persons.

By the *Gospel* is meant the covenant of Grace: (*i.*) Gods gracious purpose and promise of bringing men to salvation by Jesus Christ.

The

The Old Testament is the doctrine of salvation through Christ, taught by *Moses* and the Prophets, and set forth under certain figures and ceremonies, shadowing forth the death of Christ, and the benefites of Christ, who was then to come.

The New Testament is the same Doctrine of salvation by Christ, taught nakedly, without such figures & shadowes, shewing expressely the death and benefites of Christ already come, and exhibited in the flesh.

By *Leviticall* we mean any Ordinance about Gods publicke worship, delivered by *Moses*.

By *Legall* wee understand that which the Law of *Moses* doth require, as legall righteousness is such a compleat righteousness in every circumstance as the Law doth require.

By *Evangelicall*, wee understand that which the Gospell doth require and accept: as Evangelicall righteousness is such an obedience as is opposed to hypocrisie,

pocrisie, (*i.e.*) a sincere endeavouring to doe the will of God in every point, the which God accepteth in Christ, not imputing to us the weaknesse and imperfection thereof.

Legall perfection is to bee free from sin in every kinde and degree thereof.

Evangelicall perfection is to bee free from guile and hypocrisie, when in uprightnesse of heart we frame our selves to the whole will of God.

Legall repentance is a sorrow for sin arising from fear of wrath: such a sorrow the Law can worke.

Evangelicall repentance is such a sorrow for sin as ariseth from love of God, and hatred of sin, which the Spirit of Adoption begets in us, because wee displease our Father, & dishonor our God.

By the *Image of God in Man*, is meant, to be like God in holinesse and righteousness.

By the *fall of Man* is meant the first sin of *Adam* and *Eve*, whereby they fell from that state of holinesse and happiness,

nesse, wherein they were at first created, and plunged themselves and their posterity into sin and misery.

By *Flesh* in Scripture is meant the unregenerate heart of man, and that remainder of corruption which is found even in regenerate persons, whereby they are hindred from doing the good they would.

By *Spirit* is meant the new Man, the renewed heart and soule of Man which opposeth it selfe against all sin.

When wee speake of a *Naturall Man*, and of the state of Nature, wee doe not meane Heathens or Fooles, but all, even the best and wisest among Christians, that bee not regenerate and effectually called; forasmuch as they be in no better case then Heathens.

When we speake of a *Spirituell Man*, wee meane one that is regenerate, and led by the Spirit of God, minding Spirituall things in the first place, and

and temporall things in a spirituall manner.

When wee speake of a *Carnall Man*; wee meane them that are led by carnall and corrupt Principles, and doe follow after Earthly things with greatest earnestnesse and delight; and Spirituall things in a formall and carelesse manner.

A *Sincere Christian* is one that wal-keth with God uprightly, making conscience of every duty, and of every sinne, according to that measure of knowledge which hee hath received, and doth not hide his eyes from any part of Gods will, neither is willingly ignorant of any part of his duty.

Hypocrite, in Scripture, is not one that doth professe Religion, and separate himselfe from the sinnes of others; but it is any one that knoweth the Truth, and doth not obey it sincerely and universally; but is partiall, and halting with God in points of obedience: approving

approving himselfe to man, rather then to God.

By *Civil honesty*, which we teach, cannot bring men to heaven: wee doe not condemn justice and honesty in mens dealings; But we mean meere civill honest men, (i.) deluded, and formall Christians, who being free from grosse sins, and outwardly conformed to good orders, doe flatter themselves in a morall righteousness without faith, or any assurance of their particular interest in Christ, or any endeavour to attain thereunto.

By *Common Graces* wee meane such gifts of Gods Spirit as bee common to the elect and reprobate, as gifts of miracles, of prophesying, and other abilities to spirituall duties.

By *Saving Graces* we meane the speciall works and fruits of the renewing Spirit, which whosoever hath received, is undoubtedly saved.

By *Restraining Grace* wee meane that power of Gods word on the conscience, whereby

whereby men doe outwardly forbear
evill, though they do not inwardly hate
it.

Humiliation is the wounding, and
casting downe of the conscience with
feare, in a sense and apprehension
of the curse of God belonging to our
sinfull state, all former hopes of being
in Gods favour and in a good case, be-
ing now discovered to be utterly false
and unsound.

Self deniall signifieth the renouncing
of our owne righteousness and worthi-
nesse, as also of our owne desires, rea-
sons, wits, wills, and dearest content-
ments for Christs and the Gospells
sake, that so we may preserve faith and
a good conscience according to the rule
of the word whatsoever crosse shall
happen to us in so doing.

Spiritual Combat is the struggling be-
tween the flesh and the Spirit, between
Grace and corruption, in the same fa-
culties of the soul of a regenerate per-
son, our new nature inclining us to
good,

good, and to please God, our corruption inclining to carnall contentments.

By the *World*, unto which we must be crucified, we meane the sinfull courses, opinions, waies and fashions of the world.

Lust is any evill motion and inordinate desire of the soule after any thing; as after riches, honour, revenge, food, preferment; therefore covetousnesse is Lust, and so is pride, anger, and other motions of the flesh.

Concupiscence signifies the habituall indisposition of the heart to that which is good, and its pronenesse to that which is evill, as also every evill motion of the heart that swerves from the Law of God: All this is called evill *Concupiscence*.

By *Principles* and *Principled*, we mean the rules and grounds wherewith men are seasoned and guided in their course; as carnall Principles are carnall grounds and rules; spirituall Principles are spirituall considerations moving and
 guiding

guiding in any businesse.

Heretick is one that departs from the true Faith, and obstinately cleaves to error in Doctrine.

Schismatick is one that unnecessarily makes or causeth others to make a separation from any true and sound Church to the disturbance of the outward established peace thereof.

By *Wil-worship* wee meane any thing that is brought into Religion, and made matter of conscience by mans device or authority, without warrant from the word of God.

By *Superstition* we mean the ascribing of holinesse, or any spirituall & supernaturall vertue, to any creature, gesture, place, day, words or actions which is not given to the said creature by Creation or divine Institution.

When wee commend *Good works*, we mean not only the works of charity and outward pompe, but the whole course of obedience in our thoghts, words & actions as the word of God requires of us.

By *Christian Liberty*, we meane not a liberty to sinne, as if we might sin more freely and safely because of Christs death; but we meane that liberty which Christ hath obtained to us against the bondage of the Law, condemning all that do not fulfill it: And also our freedom from the ceremonies of *Moses Law*, and from all humane ordinances, so that they doe not binde in conscience.

Perseverance signifies a constancy and continuance in faith and obedience to our lives end.

Apostacy is a totall and finall departure from the faith once professed.

Backsliding is a falling againe into our old sinnes for a time, out of which wee recover through Gods grace, being renewed againe by repentance,

By *Spiritual Desertions* wee meane that trouble of minde, which ariseth from losse of assurance, and feeling of Gods favour, occasioned usually by our backsliding into some sinne or great care.

carelesse and uneavenesse in our walking with God.

By *Tentations* wee meane sometimes allurements to sinne, and sometimes the exercise of our faith, wherein Sathan laboureth to question our Son-ship and interest in Christ: This kinde of Temptation is usually called distresse of minde.

Despire is finally to doubt of Gods favour and mercy refusing to rest on it.

Presumption is a conceit that we are in good case when wee have no solid grounds to thinke so; it is also a venturing to practise this or that without warrant of Gods word.

Assurance is the well grounded peace of the conscience awakened and enlightned, and quieted upon good grounds that his sinnes be forgiven in Christ Jesus.

When we pray that God would *Sanctify* any of his dealings to us (as crosses, afflictions, preferments, deliverances, or any

any other outward mercie) wee
 pray that God would give grace with
 outward mercies, holy wisdom,
 and gracious hearts to make a right
 use of them, that in all things wee
 may bee brought nearer to God in
 the exercise of faith, humility,
 thankfulness and better o-
 bedience for time to
 come.

Laus Deo.

FINIS.

FINIS.

ce
h
,
at
e